NOTE

The Turkish original of the book Se'âdet-i Ebediyye consists of three parts, all of which add up to more than a thousand pages.

We have translated the entire book into English and have published six individual fascicles.

Se'âdet-i Ebediyye is a book prepared according to the Hanafî Madhhab. There is not a bit of knowledge or word which does not confirm the creed of the Ahl-i Sunnat and Jamâ'at in this book.

This is the first fascicle. We invoke Allâhu ta'âlâ to help us deliver it to our dear readers.

A Warning: Missionaries are striving to advertise Christianity, Jews are working to spread the concocted words of Jewish rabbis, Hakîkat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit the right one among these and will help in these efforts for salvation of all humanity. There is no better way nor more valuable thing to serve humanity than doing so.

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The following is a translation of the Arabic eulogy written at the beginning of the fifth edition of the book **Se'âdet-i Ebediyye (Endless Bliss)** by the late great religious scholar, the virtuous **Hadrat Sayyid Ahmad Mekkî Beg**[1]:

Bismillâhirrahmânirrahîm ve bihî sikatî

All praise be to Allah who bestowed upon us what we did not know from beyan (expression and rhetorics). Peace and blessings be on our Sayyid Muhammad ''alaihissalâm', who is the best and highest of all those who were given Fasl-ı khitâb and wisdom, and on his pure Ahl-i-bayt and companions who were chosen for him!

I have examined the book **Se'âdet-i Ebediyye** written by the most virtuous of our age and the best of our time. I have found the knowledge of kalâm, fiqh, and tasawwuf in this book. I have seen that all of these were collected from the books of those who obtained their information from the source of prophethood. There is not a piece of information or word which does not conform to the creed of the Ahl-i Sunnat wal Jamâ'at in this book. May Allah reward the efforts of the Ahl-us-sunnat scholars and the author of this book! Âmîn!

O innocent youth! Obtain your religious and cultural knowledge from this fine and unique book which does not have and perhaps will not have a rival.

O my Rabb (Allah)! Make Huseyn Hilmi Işık, the son of the late Muhammad Sa'îd bin İbrahim Efendi of Lofça, the writer of this valuable book, happy, blessed and prosperous! Âmîn! O my Allah! Be pleased with his mother, and father, and his late and kind teacher. For the sake of the highest of all Prophets, accept this prayer! Âmîn!

7th July, 1967 — 29th Rabî'ul-awwal, 1387
Jum'a

The lowest of Born Slaves,
Servant of Islamic Scholars
Muftî of Kadıköy, Istanbul,
Descendent of Arwasîs
Assayyid Ahmad Mekkî Üçışık

[1] A copy of **Se'âdet-i Ebediyye** with the original hand-written Arabic eulogy at the beginning is in the private library of the "Türkiye Gazetesi," a daily newspaper in Turkey.

SE’ÂDET-İ EBEDİYYE
ENDLESS BLISS

CONTENTS OF THE FIRST FASCICLE

There are two hundred and forty (240) chapters in **Se’âdet-i Ebediyye,** and it consists of three parts. Forty-one of the ninety-eight chapters in the first part, thirty-four of the seventy-two chapters in the second part and thirty-three of the seventy chapters in the third part are translations of the letters in the Persian original of **Maktûbât (The Letters)** by Hadrat Imâm-i Rabbânî. A few of them are translations of letters by Hadrat Muhammad Ma’sûm ‘rahmat-Allâhi ’alaih’. The remaining chapters are taken from many valuable books. **Maktûbât** by Hadrat Imam-î Rabbânî ‘rahmat-Allâhi ’alaih’ consists of three volumes (I, II, III) and they contain five hundred and thirty six letters. All of them were published in two volumes in Pakistan in 1392 [1972 A.D.], and it was printed by offset in 1397 [1977 A.D.] in Istanbul. Maktûbât by Hadrat Muhammad Ma’sûm, his son, is also of three volumes (IV, V, VI). The volume number and the number of each letter translated is given below. The additions in brackets are explanations made by the translator, (i.e. Hadrat Hüseyn Hilmi Işık ‘quddisa sirruh’.)

HÜSEYN HİLMİ IŞIK,
'Rahmat-Allahi 'alaih'

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih', publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih' (guided by Sayyid 'Abdulhakim Arwâsî, 'Rahmat-Allahi 'alaih', a profound scholar of the religion and perfect in virtues of tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha'bân 1422) and October 26, 2001 (9 Sha'bân 1422). He was buried at Eyyub Sultan, where he had been born.

TAM İLMİHÂL
SE’ÂDET-İ EBEDİYYE
PREFACE

Here is the key to the treasure of eternity: Bismillâh-ir-Rahmân-ir-Rahîm.

Saying the **A’ûdhu** (A’ûdhu billâhi min-ash-shaytân-ir-rajîm) and the **Basmala** (Bismillâh-ir-Rahmân-ir-Rahîm), I begin to write the book **Se’âdet-i Ebediyye** (Endless Bliss). ’Abdullah ibni ’Abbâs ‘radiy-Allahu ’anh’ says: Rasûlullah (Muhammad ‘sall-Allâhu ’alaihi wa sallam’) declared: **“Respecting the Qur’ân is beginning to read it by saying the A’ûdhu, and the key to the Qur’ân is the Basmala.”** I, therefore, request my readers to begin our book by saying these two phrases. Thus, you will have embellished the book with two ornaments and will have attained the blessings that have been accumulated in these two treasures for the beloved to obtain! Those who want to be close to Allâhu ta’âlâ must hold tightly to the A’ûdhu, and those who fear Him must trust themselves to the A’ûdhu. Those with many sins have trusted themselves to the A’ûdhu, and fugitives have looked for relief in the A’ûdhu. Allâhu ta’âlâ commands His Prophet in the 97th âyat of Sûra-t-an-Nahl, **“Say the A’ûdhu when you are to read the Qur’ân.”** It means, “Pray for yourself by saying ‘I trust myself to Allâhu ta’âlâ, take refuge in Him, wail and cry out to Him against the devil, who is far from Allah’s mercy and who, incurring His wrath, was cursed in this world and in the next.’ ”

Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ declared: **“When the teacher says Basmala to the child and the child repeats it, Allâhu ta’âlâ has a voucher written down lest the child and his parents and his teacher go to Hell.”** ’Abdullah ibni Mas’ûd ‘radiy-Allâhu ’anh’ says, “He who wants to escape from the 19 angels who will torment him in the next world, should say the Basmala.” The Basmala consists of 19 letters. It is the Basmala that was

written first in the Lawh-i mahfûz[1]. It is the Basmala that descended to Hadrat Âdam first. Muslims will pass the Sirât[2] with the help of the Basmala. The Basmala is the signature on the invitation to Paradise.

Here is the meaning of the Basmala: “I am able to write this book with the aid of Allâhu ta’âlâ who has been kind to all beings by creating them, by keeping them in existence and by protecting them against annihilation. The ’ârifs[3] knew Him as the ilâh. Beings found food through His mercy. Sinners are saved from Hell through His pitying.” Allâhu ta’âlâ has begun the Qur’ân al-kerîm with these three Names of His because man has three states: his states in the world, in the grave, and in the Hereafter. If man worships Allâhu ta’âlâ, He facilitates his works in the world, pities him in the grave, and forgives his sins in the Hereafter.

Alhamdulillâh! If any person thanks any other person in any manner, for anything, at any place, at any time, all this thanks belongs to Allâhu ta’âlâ. For, He is the One who always creates, trains and develops everything, who causes every favor to be done, and who sends every goodness. He alone is the owner of strength and power. Unless He gives us thought, nobody can will or desire to do good or evil. After man receives the thought, he can will to do something, but unless Allah wills and gives strength and opportunity to that thought, nobody can do one bit of kindness or evil to anybody. Everything that man wants, happens when He wills and decrees it. Only what He wills happens. He sends us the thoughts of doing good or evil for various reasons. When His born slaves (men) whom He pities wish to do evil, He does not will or create it. Goodness always arises from such people. He, too, wills to create the evil wills of His enemies, with whom He is angry. Since these evil people do not wish to do something virtuous, evils always arise from them. In other words, all people are a means, a tool. They are like the pen in the writer’s hand. Only, using their

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[1] In eternity, Allâhu ta’âlâ knew everything that would happen in the world. He explains His knowledge of eternity and His eternal word to angels at a place called Lawh-i mahfûz. Angels do what they learn from the Lawh-i mahfûz.

[2] An explanation of the bridge of Sirât will be given later in the text.

[3] Great scholars who comprehended through their hearts the knowledge about Allâhu ta’âlâ and His Attributes. For one to be an ’ârif, it is necessary to make progress and be promoted in a path of Tasawwuf. Tasawwuf will be explained later in the text.

İrâda-i juz'iyya (partial will) that has been bestowed upon them, those who will goodness earn blessings, while those willing evil to be created become sinful. Allâhu ta'âlâ willed in eternity to create the deeds of people through their will power. Creation of these deeds through people's will power means that they are created by the eternal **İrâda-i ilâhî** (Divine Will).

May all prayers and blessings be upon Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam', who is His Prophet and the most beloved of His born slaves, and who is in every respect the most beautiful and the most exalted of all mankind that ever lived. May prayers and blessings also be upon the highest of people, his **Ahl-i Bayt,** on his Ashâb 'ridwanullâhi ta'âlâ 'alaihim ajma'în' and on those who love them and follow them.

I received my elementary education at Rashâdiya Numûna School in Eyyûb Sultan, in my home town of Istanbul. I acquired religious training and religious knowledge in my home and in elementary school. As I was beginning my education in Halıcıoğlu Military Junior and Senior High School, the Qur'ân al-kerîm and religious lessons were being removed from schools. None of our teachers taught religious lessons. I regarded my teachers as great, mature, and I wanted to respect them highly. But I was disappointed to see them attacking my sacred beliefs. I vacillated between belief and disbelief. Pondering with my young brain, I scrutinized all the information which I had learned as religious knowledge. I saw that all of it was useful, good, valuable, and I couldn't sacrifice any of it. I remained between these two influences for six years. My friends, with whom I had been fasting and performing ritual prayers of salât a few years earlier, were deceived by the slanders of the teachers and newspapers, and they gave up worshipping. Left alone, I was all the more confused. I wondered if I were wrong, if I were on a wrong path. In 1929, I was eighteen years old and in the last year of high school. It was the Qadr Night, and we had gone to bed. I couldn't sleep. I jumped out of my bed, confused. I was alone in my thoughts, in my îmân (belief); I was uneasy; I was utterly exhausted. I went out into the yard. The sky was full of stars. Against the shrine of Hadrat Khâlid ibni Zayd Abû Eyyûb al-Ansârî, the sparkling waves of the Golden Horn sounded as if to tell me: "Don't worry, you are right." I sobbed and cried. I entreated my Allah, "Oh my Allah! I believe in Thee, I love Thee and Thine Prophets. I want to learn Islamic knowledge. Protect me from being deceived by the enemies of my religion!" Allah accepted this innocent and

sincere supplication of mine. I dreamt of Hadrat ’Abdulhakîm-i Arwâsî, the treasure of karâmats and ma’rifats[1], an ocean of knowledge, and later I met him in a mosque. He welcomed and invited me. While I was in the Faculty of Pharmacology, I attended his lectures in Bâyezid Mosque three times a week. Afterwards, I would go to his home. He pitied me. He taught me sarf, nahw (Arabic grammar), logic and fiqh (commands and prohibitions of Islam). He read to me and and taught me many books. Also, he had me subscribe to the French newspaper **Le Matin.** He taught me Arabic and Persian. He had me memorize **“The Eulogy of Amâli”** and **The Poems** of **Khâlid-i Baghdâdî.** His company was so sweet, so useful that many a day I stayed with him from morning till midnight. Today, the moments which I live recollecting those days in his company are the happiest moments of my life. Until 1936, while a tutor in the Military Medical School, I both attended the Masters of Science classes of the Faculty of Chemical Engineering and at the same time gathered knowledge and ultimate benefits from the preachings and from the company of that Islamic scholar. The dirt of disbelief in my heart was cleared off. I realized that Islam was the one and only source of happiness both in this world and in the next. I saw that the persons whom I formerly had deemed great were like children when compared to Islamic scholars. I understood that some of the things which they described as knowledge were quite far from knowledge, science, and were nothing but enmity against Islam, full of grossly made-up plans and slanders. After 1936, when I was in charge of Mamak Chemical Laboratory, he told me to learn German and read **The Maktûbât** of Imâm-i Rabbânî ‘quddisa sirruh’ continuously. At every opportunity I came to Istanbul and picked pearls and corals in that ocean of ma’rifat. After the setting of that sun of knowledge, I was accepted to the private class of his blessed son, the virtuous Sayyid Ahmad Makkî, the Mufti of Scutary and later of Kadıköy. With great mercy and proficiency, he trained me in fiqh, tafsîr (explanation of the Qur’ân), hadîth, ma’qûl (knowledge which can be acquired by means of the intellect, i.e. science), manqûl (religious knowledge), usûl (methods and basic facts), furû’ (a branch of Islamic knowledge), and he graduated me with full authorization on a Sunday, 27th Ramazân 1373 [1953 A.D.].

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[1] Knowledge acquired with heart.

After 1947, during my teaching career, I strove to pour my knowledge, which was like a drop of water from an ocean, into the souls of the youth, and to instill this knowledge in their fresh brains blooming like buds. From the light of îmân (belief) burning inside me, I wished to throw a spark into the pure heart of each of them. Alhamdulillah! Allah gave me the facilities, and in 1956, it fell to my lot to publish the first volume of **Se'âdet-i Ebediyye,** which I had prepared after many years of hard work. It was only a few pages, but it was filled with very useful information as is the sweet and healing honey collected from fragrant flowers.

That little book, prepared according to the Hanafî Madhhab, had not been advertised in newspapers or magazines, nor had it notices all over walls. The book had been delivered to the shelves of a small corner bookshop. Noble-souled and faithful youngsters, who would not depart from the luminous and auspicious way of their ancestors, who always yearned to learn their faith, looked for this little book and found it. They rushed on it, and, in a short time, not a single copy was left.

The innocent children of those martyrs and ghâzis (fighters for Islam), who many years ago had won the war of independence by fighting like infuriated lions against the enemies who attacked their motherland, today also, are following their fathers' path with the same love and faith. And, likewise, they are striving to protect their îmân as well as their independence against every sort of aggression. They run towards right, reality, and truth. They cling to the Qur'ân al-kerîm.

History reveals to us the cruelties and evil ways of kings and dictators who attacked Islam in order to conceal their massacres and perfidy, and who wanted to deceive everyone for the sake of their own comfort and pleasure. Cruel enemy commanders and bigoted armies of the crusaders were always thwarted by Muslim Turkish heroes. Being unable to pass over the chests full of îmân of our ancestors, they fled, leaving their weapons and their dead behind.

History shows again that Islam has been an inspiration for developing more intellectual and more courageous people, who in turn develop superior, more up-to-date, and more scientific means of war and other civilized apparatuses. The irreligious have always been left behind in knowledge, in science, in arms, and in courage. Every Islamic army succeeded when the Ahkâm-i-islâmiyya (commands and prohibitions of Islam) were followed in every respect, whereas a relative decrease in success was witnessed in the

soldiers and the commanders of the same army when they deviated from Islam. Establishment, improvement, decline and fall of every Muslim State have always been closely related to their adherence to Islam.

Irreligious dictators bloodstained their hands and dominated lands, and by oppressing people with cruelty and instigation and by employing them like animals, they established heavy industries of war, tremendous factories, made superior weapons and threatened the world. Yet, in the course of history, they all quickly fell and have always been remembered with curses. Their traps, hastily set like a spider's web, were blown away by a mere slightest power, like the fresh morning breeze. They left behind nothing for humanity. And now, however great and powerful the states which are based on irreligiousness might seem, they will certainly fall; cruelty won't survive. Such disbelievers are like a match, which will flare up suddenly and set fire to light things such as straw and sawdust. It may burn the hand and probably destroy houses, yet it will soon go out and perish. As for those administrations based on Islam; they are like the radiators of a central heating unit. The radiator does not burn anything. By heating the rooms, it gives comfort to people. Its heat is not excessive or harmful, yet it possesses a source of heat and energy. Likewise, Islam is like a useful source of energy. It nourishes and strengthens individuals, families and societies embracing it.

The mercy, the favors, and the blessings of Allâhu ta'âlâ are so great that they are actually unlimited. Having mercy over His born slaves, He revealed through an angel to His Prophets the good deeds to be done and the evil deeds to be avoided. He revealed also the holy books conveying His commandments to them so that they could live on the earth brotherly, happily and in comfort and thereby attain eternal happiness, and the endless blessings of the Hereafter. Only the Qur'ân al-kerîm has remained intact, but all the other books were changed by malevolent people. The more you observe the fards (commandments) and harâms (prohibitions), that is, the principles (ahkâm) in the Qur'ân al-kerîm, the happier and the more comfortable a life will you be able to lead, no matter whether you are an atheist, a Believer, aware or unaware of it. This is similar to the fact that a good medicine enables everybody to get rid of his pain and problem, if it is used. That is why those who are non-Muslims, or even atheists, and some nations that are the enemies of Islam are successful in many of their businesses, and lead a very happy and comfortable life by

working in conformity with the laws in the Qur'ân al-kerîm. On the other hand, many people who claim to be Muslims, and who do their acts of worship as a mere formality, are living in misery and discomfort because they do not follow the divine rules and the high morality written in the Qur'ân al-kerîm. To attain eternal happiness in the Hereafter by following the Qur'ân al-kerîm, it is necessary first to believe in it, and then to follow it consciously and intentionally.

Those who are against Islam because of ignorance learned from the bloody, dismal experiences they had had for centuries that unless the îmân of the Muslim people was demolished, it would be impossible to demolish them. They attempted to misrepresent Islam as hostile towards knowledge, science and bravery, while, in fact, it is the protector of such things, encouraging every kind of progress and improvement. They aimed at depriving the young generations of knowledge and faith, thus shooting them on the moral front. They spent millions for this purpose. Some ignorant people, whose weapons of knowledge and belief had been rusted and who had been seized by their ambitions and sensuous desires, were easily destroyed by these attacks of the enemies. A section of them took shelter behind their posts and professions, pretended to be Muslims, disguised themselves as scientific men, authorities and religious scholars, and even, protectors of Muslims, while continuing to steal the belief of innocent youngsters. They misrepresented evils as talents, and irreligiousness as a virtue, a current fashion. Those who had faith, îmân, were called fanatics, bigots, fuddy-duddies. Religious knowledge and the valuable books of Islam were said to be reactionary, retrogressive and bigoted. By imputing the immorality and dishonourableness, which they themselves had, to Muslims and to great men of Islam, they strove to slander those noble people and sow discord between children and their fathers. In the meantime, they spoke ill of our history, attempted to blacken its shining and honourable pages, to blemish the accurate writings, to change the events and proofs of it and sever the youth from faith and belief in order to annihilate Islam and Muslims. In order to untie the sacred bonds which placed into young hearts the love of our ancestors, whose fame and honour had spread throughout the world owing to their knowledge, science, beautiful morals, virtue and bravery, and to leave the youth deprived of and alien to the maturity and greatness of their ancestors, they attacked hearts, souls and consciences. Thus there

came into being a new Muslim generation too befuddled to realize that as Islam became weaker and as we got further away from the path of Rasûlullah 'sall-Allâhu 'alaihi wa sallam', not only were our morals corrupted, but we also gradually lost our superiority in making every kind of means, and in understanding contemporary knowledge, which the present century requires. We could no longer maintain the accomplishments of our ancestors in military defence, in science and arts; instead, we changed for the worse. Thus, these masked disbelievers tried, on the one hand, to cause us to lag behind in knowledge and science, and, on the other hand, they said, "Islam caused us to lag behind. In order to cope up with Western industries, we have to abolish this black curtain and get rid of the oriental religion, which consists in laws of the desert." Thereby, they demolished our material and spiritual values, and dealt our country the fatal blow which the enemies outside had been wishing but failed to do for centuries.

Allâhü ta'âlâ has given all people numerous benefits and blessings. As the greatest, the best of these, He has sent Prophets and Messengers and has shown the way to eternal happiness, declaring in Sûra Ibrâhîm, âyat 7 (which purports): **"If you appreciate the value of My gifts and if you use them as I command, I will increase them. If you don't appreciate them, if you abhor them, I will take them back and torture you vehemently."** The reason why Islam has been in such a deplorable state for a century – especially recently, it has gone quite far away, leaving the world covered with the darkness of disbelief and apostasy – is solely because of Muslims' not appreciating the blessings of Islam and turning away from them.

As Allâhu ta'âlâ employs those whom He loves as tools for auspicious deeds, so He employs at evil places those who bear hostility towards Him. Those who cause loss of Islamic blessings are of two groups:

In the first group are disbelievers who divulge their disbelief and hostility. They strive to demolish Islam by using all their armed forces, their means of propaganda, and political tricks. Muslims know them and struggle to be superior to them.

The second group of disbelievers pass themselves as Muslims, pretend to be Muslims, introduce themselves as religious men and try to turn Islam into a shape conformable to their opinions, pleasures and sensuous desires. They want to make up a new religion under the name of Islam. They try to prove their words

correct through tricks and lies, and deceive Muslims with their fluent expressions. Although most Muslims recognize these enemies from some of their statements and activities intended to destroy Islam, because they are very well organized, some of their sayings have become current and widespread among Muslims. The Islamic faith has been gradually degenerating and turning into the shape planned by these disbelievers.

Also, some others say, "In order that we may survive in the present century, we should westernize ourselves altogether." This statement has two connotations. Firstly, it means learning and adopting what the Europeans have invented in science, art, in the mediums of improvement and progress, and to strive to utilize them, as Islam commands. I explained in some parts of my books with documents that this is fard kifâya to learn. As a matter of fact, a hadîth of Rasûl-i akram (the Prophet) states: **"Hikmat** (i.e. science and art) **is the lost property of the Muslim. Let him take it wherever he finds it!"** Yet, this does not mean to follow the Europeans; it means to find and acquire knowledge and science even from them and strive to be superior to them. The second type of westernization involves abandoning the righteous and sacred ways of our ancestors; accepting all the traditions, customs, immoralities, and obscenities of the West; and also accepting their irreligiousness and idolatry, and thus converting mosques into churches or museums of ancient art, which is the most dismal stupidity of all. Calling Islam an "oriental religion," a "backward religion" and the Qur'ân "laws of the desert" while at the same time referring to idolatry and the mixing of music with worship as a "western, modern, and civilized religion" is in fact an act of abandoning Islam, turning to Christianity, and worshipping with musical instruments.

The enemies of Islam should know very well that the noble blood circulating in the veins of these people will not be westernized in this sense, neither today nor in the days which they look forward to. And our people will not become communists or let the sacred beliefs of their ancestors be trodden underfoot.

Another force trying to demolish Islam is those books and magazines which appear to be written for the purpose of spreading Islam and silencing the enemies of the religion. But when these religiously ignorant people, who know nothing about îmân and Islam and who have not comprehended the reality, the inner spirit, the delicacy of tasawwuf, become authorities in worldly affairs, they pass themselves as religious scholars and

write religious books in order to propagate the things which they mistake as Islam, or solely to earn money out of it. It is seen with utter grief in these books of theirs that they cannot understand the words of great men of religion, and that, as a result, they write most of the delicate information erroneously. They introduce some lâ-madhhabî people and religion reformers, who have recently appeared in some countries, as Islamic scholars. Their books are translated and presented to youngsters as a source of religious knowledge. But, in actual fact, these books are destructive and divisive because they have been written by people who are ignorant and have heretical ideas. They ignorantly and foolishly slander our brothers in order to prevent the publication and distribution of our books, which teach and elucidate how harmful, corrupt, and disgraceful they are. Also, we prevent them from making money, and from exploiting millions of people. We hear that some hypocrites who sell the religion for worldly benefits claim that we have been practising tarîqat, which is an ugly slander against us. They try to make us guilty before the laws so that our books will be banned officially. However, nothing has been written about the tarîqat in any of my books. Yes, there is information about the tarîqat in my books, but these are translations from the books of some scholars of tasawwuf, who lived in previous centuries. Or, rather, we too are trying to read and understand them. I have never had any relations with a tarîqat or a shaikh.

It is true that I myself saw a real Islamic scholar. I had the honour of learning the essence of Islam and the highest Islamic knowledge from him. He was like an ocean of Islamic, scientific and historical knowledge. Seeing his great moral character, which originated from Islam, I had enormous respect for him. I never heard this noble person say anything to imply that he had anything to do with being a shaikh or murîd. He was constantly warning us that some practitioners of the tarîqats, whose names had been being heard of before and after the closing of dervish convents, were not following Islam or the knowledge of tasawwuf, and that they were dangerous. Today, books of tasawwuf are being written in many languages throughout the world. Under the guise of sufism, it is a crime to derive personal benefits from the false and bad practices that are not tasawwuf. It is not a crime to write tasawwuf books, or to praise the knowledge of tasawwuf. The scholars of tasawwuf rejected the leaders of this type of tarîqat and informed people that they were thieves of

religion and that they were ruining Islam itself. I, myself, say in my books and lectures, “A Muslim should not violate the law. It is harâm to cause fitna.” Would a person advocating this do anything against the law? It is understood, then, that those jealous people, who are my slanderers, mistook me as a munâfiq (hypocrite) like themselves. They are absolutely wrong. I do not use the word “munâfiq” here to mean kâfir, but rather I mean those who are two-faced and whose interiors are not the same as their exteriors. Also, it is written in the book **Hadîqa,** in the section on the âfats (harms) incurred by way of speech that the type of nifâq (speech), which is done by talking or with the tongue, is not kufr (disbelief), yet it is harâm. These poor people butter the bread of the enemies of Islam on purpose or inadvertently and cause more harm to Islam than do their oppressors. The unsuspecting Muslims who read their books and booklets, or magazines, especially the innocent youngsters thirsty to learn the sacred faith of their noble and brave ancestors, deem them religious scholars and embrace their aberrant, wrong writings, supposing them to be embodiments of faith and belief. The ignorant people who exploit our holy religion as a tool to earn money, position, rank and fame, in short, who try to gain worldly advantages, are called **Ulamâ-i sû’,** that is, yobaz (seditious), ill-natured scholars. These ill-natured people and those pseudo-scientists, that is, zindîqs who pose as scholastic scientists, misrepresent true scientific knowledge with their own treacherous ideas. Thus, they try to demolish and pull down Islam. These people hurt this nation a great deal. They instigated enmity between brothers. They caused civil wars. The Islamic religion commands us to be united, to love and help one another, to obey the government and the laws (not to cause fitna, i.e., anarchy), to take care of and protect even the rights of disbelievers, and not to hurt anybody. Our ancestors sacrificed their worldly comforts and advantages, and in order to protect the faith and belief of their descendants, they wrote valuable books and left them as a legacy to us. We should learn our holy faith by reading the sincere and virtuous books written by the blessed hands of our famed and honourable ancestors, whose beautiful morals, justice, diligence, and whose records in art, science, and bravery are written about in shining letters in the world’s history. Moreover, they shed their blood for our faith, lest the enemy hands might touch it, and they left all these valuable writings in their original purity as an inheritance to us. We have to be very

careful not to be deceived and not to let our sacred îmân be seized by reading the poisonous propaganda of irreligiousness veiled in sequinned words written by enemy pens! Let me also inform you that hadîh-i-sherîfs and explanations of Islamic scholars 'rahmatullâhi ta'âlâ 'alaihim ajma'în' strongly prohibit the interference of men of religion in matters of politics. Ahl-as sunnat scholars observed this prohibition very carefully. Muslims don't exploit Islam as a tool for politics. Therefore, I have never entered politics. I haven't defended any type of political state in any of my writings. It has reached my ears that there have been people who, disliking this behavior of mine, try to prevent people from reading and learning my books by calling them corrupt, and who then are bewildered and unable to answer when they are questioned about what parts of the books are corrupt. I make a dua (pray) for those who slander me so that they may wake up from their stupor and attain true guidance.

With the encouragement of those who read my book **Se'âdet-i Ebediyye,** which consisted of sixty pages and thirty chapters, I prepared the second volume in three hundred pages, and I had it printed in 1957. These two volumes aroused so much interest and attraction among the innocent youngsters towards Islam that I experienced a shower of questions. To answer these various questions by translating from current books and by adding seventy new chapters to the original thirty chapters of the first volume, the second edition was formed and printed in four hundred pages. Later by the blessing of Allâhu ta'âlâ, and with exhausting labour, the accomplishment of the third volume was granted by Allah, and it was printed in 1379 [1960 A.D.].

Though I was not authorized, only as a reward for my admiration of the dumbfounding superiority of Islamic scholars, for the love and respect which I had had towards them, and as a reward for the prayers which I had sent with the utmost suffering in my heart so that these innocent people, these noble youngsters might escape the traps set by religion brokers and attain worldly happiness and the happiness pertaining to the next world, these three books, which were formed with the guidance of Allâhu ta'âlâ, were put together and printed as a single book in 1963. This book was named **Tâm ilm-i hâl.** As new questions were asked, new additions were made in every new edition of my book. In this book there is no knowledge, no idea which belongs to this faqîr, myself. Besides translating and gathering, nothing else fell to my lot. I am so grateful to see that those who read this book enjoy it and benefit

from it, because it comprises writings of great and blessed people, and that they escape the deceptions of the separatists and the lâ-madhhabîs, (i.e. who do not belong to any of the four rightly-guided Madhhabs,) who have been attacking and slandering my books. Thus, I am pleased to think I shall benefit from the accepted prayers of the pure-spirited, noble-blooded, and blessed youngsters, and I deem this book and these prayers my one and only stock on the Day of Rising.

The information of Fiqh in my book **Se'âdet-i Ebediyye,** that is, Tam İlmihâl (a perfect book of Ilm-i hâl),[1] has been written according to the Hanafî Madhhab and was translated from the book **Radd-ul-Muhtâr** by Muhammad Âmin ibn 'Âbidîn, which was published in Egypt by the Bulag printing house in 1272/1856 in five volumes, and the page numbers in my book refer to that edition. The book **Radd-ul-muhtâr,** the most dependable reference book among the Fiqh books in the Hanafî Madhhab, was translated into Turkish by dear Ahmad Davudoğlu and published in thirteen volumes by the Shamil Bookstore between the years 1982-1986. There are no translations of âyat-i kerîmas but only their explanations. When a mujtahid explained concisely what he understood from an âyat, this explanation is called a meâl. When an âyat is said word for word in any foreign language, it is called a translation. Âyat-i kerîmas cannot be translated into concise and proper forms. Islamic scholars tried to explain Âyat-i kerîmas by using long tafsîrs, not by translating. In my book, I have mostly used explanations from **Tafsîr-i Husaynî.** I have placed the sequence of the numbers of the âyat-i kerîmas as they appear in the mushaf by Khattât Hâfız 'Uthmân 'rahmatullâhi 'alaih'.

He who reads this book will accurately learn the faith of his ancestors; he will not be taken in by the slanders of the enemies of Islam; he will be safe against the superstitions of the ignorant and against the material and spiritual exploitation of those who poison the names of great men of tasawwuf. Muslims will be united on the right path and will become beloved brothers of one another.

A Muslim is a person who is an honest and serious-minded. A true Muslim always performs the commandments of Allâhu ta'âlâ. It would be a sin if we did not obey even one of the commandments of Allâhu ta'âlâ. A Muslim tries to pay the rights

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[1] That valuable masterpiece has been translated into English and published in six separate fascicles entitled **Endless Bliss**. The current book is the first one of the six fascicles.

a human has on him, and also his debts to the state. He never resists the laws of his state. It would be a crime to violate the laws of one's state. A Muslim commits neither sins nor crimes. He loves his country, his nation, and his flag. He does favours to everybody. He gives good advice to those who act wrongly. Such Muslims are loved both by Allâhu ta'âlâ and by His born slaves. They lead a happy and peaceful life.

The ninety-forth edition of all three volumes of the Turkish version of **Se'âdet-i Ebediyye** and the fourteenth edition of the English version of its major sections in five fascicles has now been printed.[1] There are ninety-eight chapters in the first volume, seventy-three chapters in the second volume and seventy in the third volume. Of these two hundred and forty-one (241) chapters, one hundred and eight [108] chapters have been compiled from **Maktûbât**, Vol. II and III by Imâm-i Rabbânî mujaddid-i alf-i thânî, Ahmad-i Fârûqî, a great Islamic savant, a source of knowledge in tasawwuf and spiritual pleasures, a real spiritual heir of Muhammad ''alaihis'-salâm', and one hundred and thirty-three [133] chapters from the books of authorized Islamic scholars. I translated the complete first volume of **Maktûbât** into Turkish and published it under the name **Mektûbât Tercemesi**. I heard Assayyid 'Abdulhakîm-i Arwâsî, an ocean of Islamic knowledge and an expert of ma'rifats of tasawwuf, say many times, "The highest of the Islamic books after the Holy Qur'ân and the books of hadîth is the book **Maktûbât** by Imâm-i Rabbânî." and "No other book as valuable as the **Maktûbât** by Imâm-ı Rabbânî has been written in the Islamic world." In one of his letters he says (Hilmi, I am very pleased with your letter. I made shukr for your health. To read and understand at least some of **(Maktûbât)** is the most beneficial thing for your religion and for worldly affairs. It is a great kindness and it is ihsân-i ilâhi [divine favor]. I made shukr to know that Hilmi has reached that treasure). I have added, to the end of the (Turkish) book, 1020 names of people whose names appear in the book.

This is a book of knowledge. Islamic knowledge has its own terminology like other branches of science. The meanings of those technical words have been explained in the book when needed.

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[1] As of the January of 2009 (Muharram of Hijrî 1430), the sixth fascicle, the last fascicle of **Endless Bliss**, the English version, was accomplished. May our hamd be to Allâhu ta'âlâ, who has so magnanimously honoured and blessed us with that greatest fortune.

You will have learned them after you have read the book completely. The knowledge in this book cannot be understood by an ignorant person who does not strive to learn these words. In that case, he has no right to claim that "this book is incomprehensible," because it is his own fault. "An ignorant person does not like what he cannot comprehend," as a saying goes. A rose is appreciated by nightingales only. A jeweler can recognize pure gold. A chemist can discover what minerals are in a stone. We should try to comprehend well the meaning of each of its sentences, repeat each chapter, and fix its outline into memory. We should teach it to our children, to our acquaintances. We should study and improve in this way. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"He who has remained in the same state for two days,** (that is, he who has not improved,) **has made a mistake; he is suffering a loss."** It is seen that the Islemic religion rejects not only retrogression but also stagnation. It always commands us to make progress, to improve. All the thawâb that will be gained as a reward for the preparation and publication of this book and all the benedictions that will be pronounced by Muslims who will read this book I donate as a gift to the blessed soul of Sayyid 'Abdulhakîm Arwâsî. I know it as a source of happiness for myself to be a slave of his accompanying him on the Day of Judgment. The books published by Hakîkat Kitâbevi (in Istanbul, Turkey,) have been being broadcast worldover through the website belonging to the bookstore. (Please see our website address on the first page.)

AN IMPORTANT NOTE: Today there are three Islamic groups carrying the name 'Muslims'. The Shiite group was founded by Jews. The Wahhâbî group was fouded by British agents. And the (true) Islamic group was founded by the Turks. Missionaries are trying to spread Christianity, Jews are tying to propagate the Talmûd, Hakîkat Kitâbevi in Istanbul is trying to spead Islam, while freemasons are striving to annihilate religions. A person with wisdom, knowledge and reason will see which one of the three is the right one. He will support the spread of the right one and thereby cause the entire humanity to attain eternal happiness both in this world and in the Hereafter. No other service to be done to mankind could be more valuable or more useful than doing so. That the religious books entitled the Taurah and the Bible in the hands of Jews and Christians were written by people is a fact which is acknowledged by their religious men as well. The Qur'ân al-kerîm, on the other hand, has retained its pristine purity

that it possessed when it was revealed by Allâhu ta'âlâ. Christian priests and Jewish rabbis the worldover ought to read the publications of Hakîkat Kitâbevi with meticulous attention, try to understand what is being said therein, and be reasonable about their judgment.

Mîlâdî	**Hijrî Shamsî**	**Hijrî Kamarî**
2001	**1379**	**1422**

The things necessary for everybody, and especially for the youth, are three:
The first thing is to correct the faith, so as from the Hell fire to be set free.

For that purpose you must gain the exact knowledge of faith and îmân.
Knowledge is required to believe and then to act upon the Divine Firmân.

You should learn the aqaîd, and fiqh as much as needed in your case.
The second thing is to obey the sharî'at and follow Muhammad ''alaihissalâm' pace by pace.

The third thing is to acquire ikhlâs in every deed discarding vanity and show.
In obtaining all these essentials of Islam, you should be like an arrow in a bow,

The acceptance and reward for a deed with no ikhlâs is impossible to find.
The source of ikhlâs is tasawwuf, keep that always in mind.

This poem has been translated from the thirty-sixth, fortieth, fifty-ninth, and one hundred and seventy-seventh letters in the book **(Mektûbât Tercemesi)** by Hadrat Imâm-i Rabbânî. Because of its utmost importance, it has been placed at the beginning of Se'âdet-i Ebediyye with the intention of obtaining blessings through it.

TAM İLMİHÂL
SE'ÂDET-İ EBEDİYYE

With the Basmala, let us begin reading this book!
The name Allah is the best shelter.
His blessings are immeasurable, incalculable.
He is the Rabb, the most Compassionate, the most Merciful!

With the name of Allah, I begin writing the book **Endless Bliss.** Pitying all the people in this world, He creates and sends useful things to them. In the next world, favouring whomever He chooses of those Muslims who are to go to Hell, and forgiving them, He will put them into Paradise. He, alone, creates every living creature, keeps every being every moment in existence, and protects all against fear and horror. Trusting myself to the honourable Name of such a being as Allah, I begin to write this book.

FIRST FASCICLE

1 – May Allâhu ta'âlâ honour us all with the great fortune of following Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam', who is the spiritual Master of this world and the next and who is the highest of all people in every respect. Because Allâhu ta'âlâ likes those who obey and follow him, a tiny act of following him is more exalted than all the worldly advantages and all the blessings of the next world. Real superiority consists of adapting oneself to his Sunnat, and the honour and virtue of humanity entails following his Sharî'at. [The word Sunnat has three different meanings. In this context, it means the **Ahkâm-i-islâmiyya** (Islam's commandments and prohibitions).]

[Adapting oneself to him, or following him, is following the way along which he has guided us. His way is the way shown by the Qur'ân al-kerîm. This way is called **Dîn-i Islâm.** In order to adapt

ourselves to him, we should first have îmân (belief); then learn Islam well; then perform the fards and abstain from the harâms; and then observe (the behaviour, the acts and thoughts that are called) the sunnats and abstain from (those which are termed) the makrûh. After all these, we should also try to follow him in what is mubâh (permitted).]

It is essential for everyone to have îmân; îmân is necessary for everybody. Those who have îmân should perform the fards and avoid the harâms. Every Mu'min (Believer) has to perform the fards and avoid the harâms, i.e., to be a Muslim. Every Mu'min loves our Prophet 'sall-Allâhu 'alaihi wa sallam' more than his own life and property. A symptom of this love is to perform the sunnats and abstain from the makrûhs. After observing all these, the more a Muslim adapts himself to him in what is mubâh, the more perfect and the more mature will he become. He will become closer and more beloved to Allâhu ta'âlâ.

It is called **Îmân** to like and to admit sincerely, i.e., to believe, all of what Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said. Those who believe so are called **Mu'min.** It is called **Kufr** not to believe even one piece of what he said, and to doubt whether it is good and correct. People who hold such disbelief so are called **Kâfir.** Things which Allâhu ta'âlâ clearly commands in the **Qur'ân al-kerîm** are called **Fard.** Things which He clearly forbids and prohibits by saying "don't" are called **Harâm.** Things which Allâhu ta'âlâ doesn't clearly command but which are acts our Prophet praised or which he habitually did or which he did not prohibit when he saw them being done, are called **Sunnat.** It is kufr (disbelief) to dislike the sunnat. It is not a sin not to do them, as long as you like them. Those things which are not liked by him, and which also eradicate the blessings in worships are called **Makrûh.** The things which are neither commanded nor prohibited are called **Mubâh.** All these commandments and prohibitions are called **Ahkâm-i-ilâhiyya** or **Af'âl-i mukallafîn** or **Ahkâm-i Islâmiyya.**

Af'âl-i mukallafîn consists of eight components: Fard, wâjib, sunnat, mustahab, mubâh, harâm, makrûh, mufsid. Things that are not prohibited, or though prohibited, their prohibition has been abolished through one of the reasons which Islam accepts as an excuse, a hindrance or a necessity, are called **Halâl.** All mubâhs are halâl. For example, it is halâl to lie in order to reconcile two Muslims. Everything that is halâl may not be mubâh. For example, it is not mubâh, but it is makrûh to go shopping while the adhân is being called. Nevertheless, it is halâl. A Muslim calls Muslims to

pray when it is prayer time; this public announcement is called the **adhân** (or azân).

It is fard to learn and know the tenets of îmân, and the various fards and harâms. Thirty-three fards are well-known. Four of them are basic: to perform namâz, to fast, to pay zakât, and to perform hajj (pilgrimage). These four fards together with îmân make up the basis of Islam. He who has îmân and who performs the acts of worship, that is, he who performs these four fards is called a **Muslim** or **Muslimân.** He who performs all four of them and avoids the harâm, is a perfect Muslim. If one of these is defective or nonexistent, his state of being a Muslim will also be defective. He who does not perform any of them may be a Mu'min (Believer), but he is not a true Muslim. Although such îmân protects one in this world only, it is difficult to transmigrate to the Hereafter in possession of this kind of îmân. Îmân is like a candle. **Ahkâm-i Islâmiyya** is like the lantern, the glass globe around the burning candle. The candle and the lantern which contains it represent **Islam** and **Dîn-i Islâm.** The candle without the lantern will go out quickly. Islam cannot exist without îmân. Therefore, if there is no Islam, there is no îmân, either.

Dîn (religion) means the way prescribed by Allâhu ta'âlâ in order to guide people to endless bliss. The unwholesome ways which people make up under the name of religion are not called religion; they are called irreligiousness and disbelief. Since the time of Hadrat Âdam, Allâhu ta'âlâ has sent mankind a religion by means of a Prophet every thousand years. These Prophets 'salawâtullâhi ta'âlâ 'alaihim ajma'în' are called **Rasûl.** On the other hand, in every century, by making the purest person the Prophet, He has strengthened the religion through him. These Prophets who followed the Rasûls are called **Nabî.** All the Prophets have taught the same îmân; they have asked their ummat to believe in the same tenets. Yet, since their Sharî'ats, i.e., the things that are to be done and avoided through the heart and body, were different, they were different in being Muslims.

He who has îmân and adapts himself to the Ahkâm-i-islâmiyya is a Muslim. Those who want to adapt the Ahkâm-i-islâmiyya to their desires and pleasures are disbelievers. They don't understand that Allâhu ta'âlâ has sent the Ahkâm-i-islâmiyya in order to break the desires and pleasures of the nafs and to prevent their excessive indulgence.

Every subsequent religion (dispensation) has abolished or changed the religion previous to itself. The latest religion that has

changed all the religions prior to it, which has assimilated all the previous Sharî'ats within itself, and which will never change until the end of the world is Hadrat Muhammad's religion. Today, the religion which Allâhu ta'âlâ likes and loves is the Islamic religion, which is based on these rules and essentials. To those who perform the fards and abstain from the harâms, which this Sharî'at communicates, Allâhu ta'âlâ will bestow blessings and favors in the Hereafter. That is, they will receive thawâb (rewards). For those who do not perform the fards and do not abstain from the harâms, there are punishments and suffering in the next world. That is, such people become sinful. The fard performed by those who have no îmân will not be accepted. That is, they will not be given rewards. The sunnats performed by the Muslims who don't perform the fards, that is, who owe a debt to Allâhu ta'âlâ, will not be accepted, and they will not be given rewards. They are not looked upon as having adapted themselves to our Prophet 'sall-Allâhu 'alaihi wa sallam'. If a person does all the fards and omits one fard without an excuse, none of his **nâfila** (supererogatory) worships and sunnats of this kind will be given rewards, until he pays this debt of his. Hadîth-i-sherîfs declare this clearly as quoted in the book **Miftâh-un-Najât: "O 'Ali! When the people are busy with the fadâil** (supererogatory) **try to complete the fards."** Also, it states at the end of the third fasl (part) of the book **Durrat-ul-Fâkhira** by Imâm-i Ghazâlî: **"Allâhu ta'âlâ will not accept the nâfila salât of the person who has a debt of qadâ salât."** The book **Miftâh-un-Najât** has been published by Hakîkat Kitâbevi in İstanbul. When the mubâhs are done with good intentions and with beautiful thoughts, one will receive rewards. When they are done for evil purposes, or if doing them prevents one from performing a fard or causes the delaying of a fard, they will be sins. While the fards and sunnats are being done, if evil thoughts are involved, the debt will be paid and punishment will be averted, but no reward will be obtained. It may be a sin instead. The fards and sunnats of those who commit harâms will be acceptable. That is, they have paid their debt, yet they won't receive rewards. The book **al-Hadîqa** in explaining the hadîth, **"The worships of people of bid'at will not be accepted,"** says: "The worships of those Muslims who do not abstain from sinning are not accepted, even if they are sahîh." A harâm cannot be mubâh (permitted), even if it is done with goodwill. In other words, a harâm will never be rewarded, and he who commits a harâm without an excuse is certainly sinful. He who abstains from the harâm and gives it up

with goodwill, fearing Allah, will receive rewards. If he doesn't commit a harâm for other reasons, he won't receive rewards. He will only escape its sin. It is out of place for those who commit harâms to say, "You should look at my heart, it is pure. Allâhu ta'âlâ looks at the heart only." It is nonsensical. It is said only to deceive Muslims. It is written in the thirty-ninth letter [of Hadrat Imâm-i Rabbânî] that the symptom of a heart's purity lies in adhering to the Ahkam-i-islâmiyya, that is, obeying its commandments and prohibitions. The book **Hadîqa** and **Shir'at ul-Islâm,** in its 246th page, while explaining taqwâ says: "Committing the harâms with good intentions does not deliver them from being harâms. A good intention does not affect either the harâms or the makrûhs. It does not change them into tâ'at."

It is written in the seventy-third page of the book **Mir'ât-ul-maqâsid** concerning an intention for an abdast (ritual ablution, wudû) in **Ibni 'Âbiddîn** 'rahmatullâhi 'alaih' and in the fifty-fourth page in the translation of **Milal-Nihal** that there are three kinds of actions: The first is **ma'siyyat,** that is, sinful actions. These are the actions which Allâhu ta'âlâ dislikes. It is ma'siyyat not to do what Allâhu ta'âlâ has commanded to be done, or to do what He has prohibited. The second one is **tâ'at,** those actions which Allâhu ta'âlâ likes. They are also called **Hasana.** He has promised that He will give **Ajr,** i.e., Thawâb (blessings) to a Muslim who performs tâ'at. The third group of actions are called **Mubâh,** which have not been declared to be sinful or tâ'at. They are tâ'at or sinful depending on the intention of the person who does them.

Sins are not exempted from being sins if they are committed with or without a good intention. The hadîth, **"Actions are good or bad depending on the intention,"** declares that the tâ'at and mubâh actions will be given rewards in accordance with the intention. If a person, in order to please someone, offends another person, or if he gives alms from someone else's property, or if he builds mosques or schools with harâm money, he will not be given rewards. It will be ignorance to expect rewards for these efforts. Cruelty and sins are still sins even if they are committed with goodwill. What is blessed about such actions lies in not doing them. If one does them knowing that they are sins, it will become a grave sin. If one does them without knowing, it will be a sin also not to know or not to learn the things that are known by most Muslims. Even in Dâr-ul-harb it is not an excuse, but a sin, not to know the Islamic rules which are widely known.

When the tâ'ats are done without an intention or intended for

Allah’s sake, blessings are given.

When one does a tâ’at, it will be accepted whether one knows or not that one is doing it for Allah’s sake. If a person does a tâ’at knowing that he does it for Allah’s sake, it is called **Qurbet.** While doing an action which is qurbet, one does not have to intend so that rewards will be given. The tâ’at in which it is necessary to intend for Allah’s sake so that rewards are given is called **’Ibâdat** (worshipping). The abdast (ritual ablution) that is performed without an intention is not an act of worshipping, but it is qurbet. However, one has cleaned oneself and can perform namâz. It is understood that every act of worship is qurbet and tâ’at. Reading the Qur’ân al-kerîm, donating property as a waqf, emancipating a slave, giving alms, making a wudu’, and the like, since an intention is not necessary in order to receive blessings, are tâ’at and qurbet. Yet they are not acts of worship. While doing an action which is tâ’at or qurbet, if one intends for Allah’s sake, one has done an act of worship. However, they are not commanded as acts of worship. It is not qurbet, but it is tâ’at to learn such branches of knowledge as physics, chemistry, biology and astronomy, which help men to know Allah. Unbelievers comprehend Allah’s existence, not while learning them, but after learning them. It is a sin to perform any tâ’at with a bad intention. Beautiful thoughts increase the reward of a tâ’at. For example, it is a tâ’at to be in a mosque. It will be more rewarding if one intends to visit the House of Allah, thinking that the mosque is the House of Allah. Also, if one intends to wait for the next prayer or stays inside the mosque to prevent one’s eyes and ears from committing sins or goes into seclusion to think about the next world or to mention Allah’s Name in a mosque or perform amr-i ma’ruf and nahy-i munkar by teaching people about Allah’s commandments and prohibitions or to listen to preachers or to strive to feel embarrassment before Allah, one will receive different rewards for each act, depending on one’s intention. Every tâ’at has various intentions and rewards. Ibni ’Âbidîn ‘rahmatullâhi ’alaih’ explains these while explaining how to send a proxy to Mecca for pilgrimage.

Every mubâh is a tâ’at when done with goodwill. It is a sin when done with ill will. If a person uses perfumes, dresses well and smartly in order to enjoy worldly benefits, to make a show, to boast, to cherish himself or to hunt girls and women, he will be sinful. He won’t be tormented for his intention to enjoy worldly advantages, yet it will cause the blessings of the next world to decrease. He will be tormented for his other intentions. If this

person dresses smartly and uses perfumes because it is a sunnat, if he intends to pay reverence to a mosque and not to hurt the Muslims who sit by him in the mosque, to be clean, to be healthy, to protect Islam's dignity and honour, he receives different rewards for each of these intentions of his. Some scholars say that one shouldn't forget to make an intention for every mubâh action, even before eating, drinking, sleeping and going to the water-closet. One should be careful about one's intention when beginning a mubâh action. If one's intention is good, one should do that act. If the intention is not only for Allâhu ta'âlâ, one shouldn't do it. It is declared in a hadîth-i-sherîf: **"Allâhu ta'âlâ does not look at your beautiful faces or possessions; He looks at your hearts and deeds."** That is, Allâhu ta'âlâ doesn't give anybody rewards or gifts in consideration of his new, clean clothes, good deeds, possessions and rank. He gives him rewards or torments because of his thoughts, or the intention behind his actions.

Then, the thing which is of the highest necessity, which is the most important fard for every Muslim, is to learn îmân, the fards and the harâms. There is no Islam unless these are learned. Îmân cannot be maintained, the debts to Allah and to human beings cannot be paid, intentions and morals cannot be corrected and purified unless the basic principles of Islam are learned. Unless correctly intended, no fard will be accepted. It was declared in a hadîth in **ad-Durr-ul-Mukhtâr: "Learning or teaching knowledge for one hour is more blessed than worshipping until morning."** The author of the book **Hadarât-ul-quds** states on the ninety-ninth page: "I studied the books **Bukhârî, Mishkât, Hidâya** and **Sherh-i-mawâqif** under Imâm-i-Rabbânî's supervision. He would encourage young people to acquire knowledge. 'Knowledge first, and tasawwuf next,' he would say. Noticing my shirking from knowledge and taking pleasure from tarîqat, he pitied me and advised me, 'Read books! Acquire knowledge! An ignorant man of tasawwuf will be a plaything in the hands of the devil,' [that is, he will fall into disesteem.]"

It is called **'Ibâdat** (worship) to do the fards and sunnats and to avoid the harâms and makrûhs, that is, to observe the rules of Islam in order to attain Allâhu ta'âlâ's love and receive thawâb (rewards). There is no worship without an intention. In other words, it is necessary first to have îmân and then to learn and observe the rules of Islam in order to follow Rasûlullah (Hadrat Muhammad).

To have îmân means to begin following him (Rasûlullah) and to enter through the door of happiness. Allâhu ta'âlâ sent him to invite all the people of the world to happiness and declared in the twenty-eighth âyat of Sûrat-us-Saba': **"O my beloved Prophet!** 'sall-Allâhu 'alaihi wa sallam' **I send you to humanity so that you should give the good news of the endless bliss to all the people in the world and to guide them along this way to happiness."**

For example, a short midday sleep of a person who adapts himself to him is much more valuable than spending many nights worshipping without following him. It was his honourable habit to perform **Qaylûla,** that is to sleep for a while before noon. Also, not fasting on the feast day, but eating and drinking because his Sharî'at commands it, is more valuable than years of fasting that doesn't exist in his Sharî'at. A small amount given to the poor according to his Sharî'at, which is called zakât, is better than giving a pile of gold coins as big as a mountain with one's own wish. After performing a morning prayer in jamâ'at, Hadrat 'Umar, the Amîr-ul-mu'minîn, looked at the jamâ'at and, seeing that one of the regulars was absent, he asked where he was. His companions said, "He prays until morning at nights. Maybe he fell asleep." The Amîr-ul-mu'minîn said, "I wish he had slept all the night and performed the morning prayer in congregation; it would have been better." Those who have deviated from the Ahkâm-i-islâmiyya blunt their nafs by subjecting themselves to inconveniences and by striving hard. Yet, this is worthless and low because they don't do it compatibly with the Ahkâm-i-islâmiyya. The benefit for these efforts of theirs, if there is any, consists in a few worldly advantages. Then, in fact, this world is worthless; therefore, what could be the value of a part of it? These people are like dustmen; dustmen work harder and become more tired than anybody else, but their wages are lower than anybody else's. As for those who adapt themselves to the Ahkâm-i-islâmiyya, they are like jewellers, who deal with fine jewels and precious diamonds. They do a little work, but their earnings are great. Sometimes an hour's work provides them a hundred thousand years' earning. The reason for this is that an action compatible with the Ahkâm-i-islâmiyya is accepted and liked by Allâhu ta'âlâ; He loves it.

[He declares in many places of the Qur'ân al-kerîm that this is so. For example, He declares in the thirty-first âyat of Sûrat-u Âl-i 'Imrân: **"O my beloved Prophet 'sall-Allâhu 'alaihi wa sallam'! Tell them, 'If you love Allâhu ta'âlâ and if you want Allâhu ta'âlâ to love you in turn, adapt yourselves to me! Allâhu ta'âlâ loves**

those who adapt themselves to me'."]

Allâhu ta'âlâ does not like any of the things that are incompatible with the Ahkâm-i-islâmiyya. Is it possible that rewards will be given for the things that are disliked? Maybe they will bring about punishment.

2 – Allâhu ta'âlâ declares in the **Qur'ân al-kerîm,** in the eightieth âyat of the Surât-un-Nisâ that obedience to Hadrat Muhammad is obedience to Him. Then, unless His Messenger is obeyed, He will not be obeyed. In order to make it known that this is absolutely certain and clear, He declared in an âyat-i-kerîma: **"Of course, it is certainly so."** Thus He gave no opportunity for some people who cannot think properly to see these two orders as obediences different from each other. Again, stating dissatisfaction with those who look on these two obediences as two different things, in the 150th and 151st ayâts of Sûra Nisâ of the Qur'ân al-kerîm, Allâhu ta'âlâ declares: **"The disbelievers want to differentiate Allah's commands from His Prophets' commands. They say they believe in certain parts, but not in others. They want to establish a new path between belief and disbelief. All of them are disbelievers. For all of them we have prepared Hell with very bitter torments."**

3 – Attaining endless bliss requires being a Muslim. To be a Muslim, no formality is necessary, such as going to a mufti or imâm. It is stated in the twelfth chapter of **Maqâmât-i-Maz-hâriyya:** "It will be enough to say: 'I believe Allâhu ta'âlâ and His Messenger and all the messages he (the Prophet) brought from Allâhu ta'âlâ. I love the friends of Allâhu ta'âlâ and His Messenger, and hate their enemies.' It is scholars' duty to prove every religious teaching with documents and to indicate the âyat-i-kerîmas and hadîth-i-sherîfs that are its sources. Not every Muslim is encumbered with it." As is stated in **Ibni 'Abidîn'**s book, at the end of the chapter entitled "The disbeliever's marriage": ["It is not a condition for an old man who becomes a Muslim to be circumcised at once. Some scholars said that it is even permissible not to circumcise him since circumcision does not legitimize the exposing of one's private parts." It is written in the book **al-Hadîqa** and **Berîqa** that "Old or unhealthy men who become Muslims will not be circumcised if they can't stand its pain." Doctor Najmuddîn Ârif bey (1343 [1925 A.D.]) says in his book **Amelî Cerrâhî** puslished in Istanbul: "The Jews circumcise their boys when they are seven days old, but Muslim boys are circumcised at any age. Many Christians in Europe and in the United States have

themselves and their boys circumcised thinking that it is good for their health. This is written also in the book **Fann-i hitân** by doctor Rızâ Nur Bey, who was a deputy of Sinop.”

4 – The first thing necessary for all people is to have îmân and the creed of the **Ahl-i sunnat** scholars as communicated in their books. It is these scholars who have explained the way of our Prophet Hadrat Muhammad ‘’alaihis-salâm’, who have comprehended murâd-ı ilâhî (the divine purpose) of the Qur’ân al-kerîm, and who have extracted the Prophet’s purpose from the hadîth-i-sherîfs. It is the way shown by them that will save us on the Day of Rising. It is the **Ahl-i sunnat** scholars who have transferred the way of Allah’s Prophet and his companions ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’ into books and who have protected them against being changed or defiled.

5 – Those scholars in the four Madhhabs who reached the grade of ijtihâd and the great scholars educated by them are called the **Ahl-i sunnat** scholars. The leader and the founder of the Ahl-i sunnat is **(Imâm-i a’zâm Abû Hanîfa Nu’mân bin Thâbit** ‘radiy-Allâhu ta’âlâ ’anh’.**)**

6 – Sahl bin ’Abdullah Tusturî ‘rahmatullâhi ’alaih’, one of the great Awliyâ who reached the grade of haqîqat (the highest grade in Tasawwuf), says: “If there had been a person like Imâm-ı a’zâm Abû Hanîfa ‘rahmatullâhi ta’âlâ ‘alaih’ among the ummats of Hadrat Mûsâ and ’Isâ, they wouldn’t have turned into Jews or Christians.” [Awliyâ are people whom Allah loves.]

7 – Millions of books written by this great leader and by hundreds of his disciples and by the thousands of great people educated by them, correctly spread and promulgate our Prophet’s way all over the world. Today, there is not a city, a village or a person left in the free world that has not heard about the Islam communicated by our Prophet. Upon hearing about Islam, if someone sincerely wants to learn it correctly, Allâhu ta’âlâ promises that He will grant him true knowledge. Today, there are catalogues giving the names of the books on Islam that fill the world’s libraries. For example, there are about fifteen thousand names of books and some ten thousand names of authors in the book **Kashf-uz-Zunûn** by Kâtib Çelebi. This book, in two volumes, is in Arabic. Ismâ’îl Pasha from Baghdad wrote two supplementary volumes to this book. Nearly ten thousand names of books and authors exist in these supplementaries. **Kashf-uz-Zunûn** was first printed in 1250 [1835 A.D.] in Leipzig; the upper portions of its pages were written in Arabic, while the lower

portions were in Latin. Before that, it was translated into French in 1112 [1700 A.D.] At exactly the same time it was printed in Egypt, too. Lastly, together with its two supplementaries, it was printed in Arabic in Istanbul between 1360-1366 [1941-1947 A.D.]. The books are in the order of the Arabic alphabet. Four of them were sold at the libraries of the Ministry of Education in Turkey. The two-volumed Arabic book **Asmâ-ul-muallifîn** by Ismâ'îl Pasha was printed in Istanbul in 1370 and 1374 [1951 and 1955 A.D]. In these two volumes, the authors of the books in **Kashf-uz-Zunûn** and its supplementaries are written in the order of the Arabic alphabet and under each name are the books written by the owner of the name. Today, another very useful and valuable book listing only the Arabic Islamic books existing all over the world and their authors and in which library they can be found and at which call number they exist in each country is Carl Brockelmann's German book **Geschichte der Arabischen Literatur,** which was printed in Leiden in 1362 [1943 A.D.]. The book **Miftâh-us-sa'âda** by Tashköprüzâde Ahmad Efendî 'rahmatullâhi ta'âlâ 'alaih', the author of the book **Shaqâyiq-i Nu'mâniyya,** which gives the biographies of the scholars educated in the Ottoman Empire, defines and explains nearly five hundred branches of knowledge and gives information about the books written in every branch of knowledge and their authors. His son, Kemâladdîn Muhammad, translated this book from Arabic to Turkish. It lists the Islamic savants and their works, and he gave it the name **Mawdû'ât-ul-'ulûm.** This book was printed at the printing office of the newspaper Iqdâm in 1313. It is available in bookstores. After seeing Islam's twenty main branches of knowledge and its eighty–one sub–branches and the scholars of these branches and the books which each of them wrote untiringly and perseverently, an understanding and reasonable person cannot help admiring the great number of Islamic scholars and their skill at diving into the ocean of knowledge.

[In these books of theirs, refuting through documents and argumentations the words of naturalists and materialists and the absurdities which non-Muslims wanted to inject into Islam, they silenced them all, and thus extinguished the fire of instigation and corruption prepared by enemies of Islam. Moreover, exposing the shame of those who tried to give wrong meanings to the **Qur'ân** and who strove to prepare defiled translations with evil intentions, they, on the one hand, clearly wrote one by one all the facts that have to be believed, and, on the other hand, very correctly

presented to humanity the religious aspect of every event and action that has happened all over the world and all those which will happen until the end of the world.

The names and biographies of more than eight hundred of Îmâm-i a'zâm Abû Hanîfa's 'rahmatullâhi ta'âlâ 'alaih' followers and those who attended his lectures, are written in books. Five hundred and sixty of these are well known in the knowledge of Fiqh, and thirty-six of them attained the grade of ijtihâd.]

8 – Every bid'at holder has inferred wrong meanings from âyats of the Qur'ân al-kerîm and hadîth-i-sherîfs with covered meanings. Our Prophet ''alaihis-salâm' stated: **"He who gives a false meaning to the Qur'ân according to his own mind, thought and knowledge, and who writes made up interpretations** [those contradictory to the explanations which the great men of religion have prepared after learning them from our Prophet and from his Ashâb], **is a kâfir."** Please read the fiftieth disaster incurred by one's speech, discoursed on in **Berîqa.**We shouldn't buy or read the false books of interpretations published to make money by those who know nothing of salât and îmân; we shouldn't believe their sequinned advertisements.

9 – The valuable and right teachings derived from the **Qur'ân al-kerîm** and **hadîth-i-sherîfs** is only what the **[Ahl-i Sunnat]** savants understood and explained. Every renegade, every deviant, every man of bid'at, and every ignorant person supposes and claims that the way he follows is compatible with the Qur'ân al-kerîm and hadîth-i-sherîfs. For this reason, not every meaning derived from the **Qur'ân** and hadîths should be accepted and esteemed.

10 – It is impossible to escape torment in the Hereafter for those who deviate as much as a hair's breadth from the creed and îmân communicated by the Ahl-i sunnat scholars, the great and pious people. Both the human mind and the entire Qur'an al-kerîm and all the hadîth-i-sherîfs and the great religious men's perceptions through the heart agree on this fact. There cannot be a mistake in this. Words and books of those who deviate as much as a hair's breadth from what these great people communicated in their books are poisons. Those who use the religion as a means in order to earn worldly possessions and who, after introducing themselves as men of religion, write whatever occurs to their minds, are thieves of faith. They steal the beliefs of those who read their books and magazines. Those who believe them think of themselves as Muslims and perform namâz. However, because

their îmân has been stolen and lost, none of their prayers, worships or good deeds are accepted, nor will they be of any value in the next world.

Concerning those who sell their religion for the world, Allâhu ta'âlâ revealed the sixteenth âyat of Sûrat-ul-Baqara: **"The ignorant idiots gave away their religion in order to get the pleasures and enjoyments of the world. Selling out their next world, they received the world and what their lusts desired. Abandoning the way to salvation, they ran after perdition. They earned nothing in this act of buying and selling of theirs. They didn't know the way of trading or earning. They lost a great deal."**

11 – Attaining happiness in both worlds depends only, and only, upon following Hadrat Muhammad ''alaihi's-salâm', who is the master of this world and the next. To follow him, it is necessary to have îmân and to learn and to observe the rules of Islam. The symptom of true îmân's existence in the heart is to bear hostility against disbelievers and to annihilate the things that are peculiar to them and that are the symptoms of disbelief. For, Islam and kufr are opposites, antonyms of each other. Where one of them exists, the other cannot stay and goes away. These two opposite things cannot stay in the same place together. To esteem one of them means to insult, to abhor the other. Allâhu ta'âlâ commands Hadrat Muhammad, His beloved Prophet 'sall-Allâhu 'alaihi wa sallam', who has the attribute khulk-i azîm and who is very merciful, to perform jihâd, to make war against disbelievers and to treat them severely. This means to say that it is khulk-i azîm to behave severely towards disbelievers. The dignity and honour of Islam is in insulting disbelief and disbelievers. He who glorifies and respects disbelievers insults and dishonors the Muslims. [Declaring in the **Qur'ân,** in the one hundred and forty-ninth âyat of Sûrat-u Âl-i 'Imrân that those who esteem and follow disbelievers are wrong and will repent, Allâhu ta'âlâ states: **"O those who believe my beloved Prophet! If you, believing the words of disbelievers, deviate from the way of my Messenger, and if you, taken in by the lurid and mendacious statements of those who pretend to be Muslims, let your faith and îmân be stolen, you will be at a loss in this world and the next."**]

Allâhu ta'âlâ declares that disbelievers are His and His Prophet's 'sall-Allâhu 'alaihi wa sallam' enemies. To love the enemies of Allâhu ta'âlâ and to cooperate with them causes one to become hostile against Allâhu ta'âlâ and His Prophet. A person thinks of himself as a Muslim, expresses the word **tawhîd,** and says,

"I believe," and performs namâz and every act of worship, but, on the other hand, he cooperates with disbelievers. Yet he does not know that these loathsome actions of his will extirpate his being a Muslim and his îmân.

[Disbelievers are people who dislike the Islamic religion of the Messenger of Allah and who say that it dosen't correspond with our age, the age and science, and renegades who publicly and basely make fun of Muslims and Islam. Because remaining outside Islam befits their pleasures, lusts and inner secret desires, they call it "retrogression" to be a Muslim. They call disbelief and irreligiousness "modernism, civilization and enlightenment." Murtadds (renegades) are people who were born from Muslim parents and yet who know nothing of Islam. These people haven't read or understood any books by any Islamic scholar, dislike Islam and, being seized by the present-day currents, they say that Islam prevents progress, only in order to obtain a favour, some sympathy or something worldly.

Some of them, in order to deceive innocent children, say, "In Islam everything ends in 'said so'. It is always based upon 'said so' by saying, 'It has been said by so and so.' It is not based upon a document or a voucher, whereas other branches of knowledge are proved and are based on documents." These words of theirs manifest how ignorant they are. They have never read an Islamic book at all. Fantasizing in their imaginations something under the name of Islam, they presume that Islam is nothing but these thoughts of theirs. They don't know that the branches of knowledge and science, proofs and documents, which they consider as different and far away from Islam, are each a section, a branch of Islam. For example, all of the scientific knowledge, the books of physics, chemistry and biology that are taught in high schools today say in their initial pages: "The essence of our lesson is observation, examination and experimentation." That is, these three things are the basis of scientific knowledge. In fact, all these three are the things which Islam commands. That is, our religion commands us to learn scientific knowledge. In many places of the **Qur'ân al-kerîm**, we are commanded to see and observe nature, that is, all creatures, living and lifeless beings. One day our Prophet's As-hâb-i-kirâm ''alaihim-ur-ridwân' asked him, "Some of us who have been to Yemen saw that they budded the date trees in a different way and reaped better dates. Shall we bud our trees in Medina as our fathers had been doing or as we have seen them do in Yemen, thus getting better and more plentiful dates?"

Rasûlullah could have answered them, “Wait a bit! When Hadrat Jabrâil (Gabriel) comes, I will ask him and tell you what I learn,” or “I must think for a while; when Allâhu ta’âlâ lets my heart know the truth, I will tell you.” He didn’t. Instead, he said: **“Try it! Bud some of the trees with your father’s method, and others with the method you saw being used in Yemen! Then always use the method which gives better dates!”** In other words, he commanded us to experiment and to rely on experimentation, which is the basis of science. He could have learned it from the angel or, no doubt, it might have materialized in his blessed heart. But he pointed out that all over the world Muslims who will exist until the end of the world should rely on experimentation and science. The event about budding the date trees is written in **Kimyâ-i se’âdet** and also in the hundred and eighteenth page of **Ma’rifatnâma**. Islam emphatically commands every kind of work, working in all the branches of science, on knowledge and morals. It is written in books that all these efforts are fard-i kifâya (a fard which is no longer an obligation for other Muslims when one Muslim does it. That is, when one Muslim does it, the others no longer have to do it). Moreover, if a tool or a means newly discovered by science is not produced in an Islamic country, and if any Muslim suffers harm for his reason, the administrators, the authorities of that country, will be held responsible according to Islam. It was declared in a hadîth: **“Teach your sons how to swim and how to shoot arrows! What a beautiful amusement it is for women to spin threads in their homes.”** This hadîth commands us to procure every kind of knowledge and weaponry necessary for war, never to remain idle, and to find useful amusements. Today, it is for this reason that it is fard for a Muslim nation to make the latest weaponry and artificial satellites. By doing so, Islam will be known all over the world. Not striving to make them will be a grave sin.

The knowledge which Muslims have to acquire and learn is called **“Ulûm-i Islâmiyya”** (Islamic knowledge). It is fard to learn some of this knowledge. It is sunnat to learn some other branches of it, and it is mubâh to learn even more of it. Islamic knowledge is mainly divided into two branches. The first one is **Ulûm-i naqliyya.** This is also called “religious knowledge.” This originates from four sources called **“Adilla-i Shar’iyya.”** Religious knowledge is also divided into two: the Zâhirî (external) branches of knowledge and the bâtinî (internal) branches of knowledge. The first ones are called the **Knowledge of Fiqh** or **Ahkâm-i-islâmiyya;** the second ones are called the **knowledge of Tasawwuf**

or **Ma'rifat.** The Ahkâm-i-islâmiyya is learned through murshids and through the books of Fiqh. Ma'rifat flows from murshids' hearts into (other Muslims') hearts.

The second branch of Islamic knowledge is **Ulûm-i 'aqliyya** (experimental sciences). The branch dealing with living creatures is called **Ulûm-i tıbbiyya** (science of medicine), and the branch dealing with non-living creatures is called **Ulûm-i hikemiyya.** The branch dealing with the sky and stars is called **Ulûm-i falakiyya.** The knowledge dealing with the earth is called **Ulûm-i tabî'iyya.** The subdivisions of Ulûm-i 'aqliyya are mathematics, logic and experimental knowledge. They are acquired by perceiving through the five senses, by observing through mind, experimentation and calculation. These fields of knowledge help us to understand and better practise religious knowledge. They are necessary for this reason. They change, increase and improve in the course of time. For this reason, it has been said, "Takmîl-i sınâ'ât is fulfilled by talâhuk-ı afkâr," which means, "improvement in arts, science and technology is realized by adding to one another's ideas and experiments."

The knowledge which is acquired through tradition, i.e., religious knowledge, is very exalted. It is beyond and above mind's grasp, the power of human brains. It can never be changed by any person at any time, and this is the meaning of the statement, "There can be no reform in the religion." Islam has not prohibited or limited the knowledge which is acquired through mind; yet it has commanded us to learn it together with religious knowledge and to utilize its results compatibly with the Ahkâm-i-islâmiyya. It has also commanded us to make it useful for people and not to use it as a medium for cruelty, torture and ruination. Muslims accomplished and used many scientific productions. The compass was invented in 687 [1288 A.D.]. The rifle with a trigger was invented in 1282 [1866 A.D.]. The cannon was invented in 762 and used by Sultan Muhammed, the conqueror. Islam prohibits the teaching and learning of immorality, false history and lies against Islam, which enemies of Islam, enemies of morality, put forward as education and give the name "lessons" or "duties". Islam wants useful and good things to be learned and abstinence from bad and harmful propaganda.

Islam is a religion which encourages every branch of knowledge, every branch of science and every sort of experimentation. Muslims like science and believe in the experiments of scientists. But, they cannot be deceived by the

slanders and lies of false scientists, who pass themselves as scientists.]

Disbelievers destroy and annihilate Muslims when they are able. Or, they mislead Muslims onto a path which they have made up.

As a matter of fact, it is written in the hundred and second page of the minutes of a meeting held by Masons in 1900: “It is not enough to overcome the pious and their temples. Our ultimate purpose is to annihilate religions.”

Publicly and shamelessly they reveal their hostility in their books and speeches. Knowing nothing about knowledge and science, they say childish things. For example, they say: “Ancient people were ignorant; being defenceless and weak against natural forces, they believed in imaginary things. They exposed their inferiority by worshipping and begging things which they themselves had made. However, we are in the atomic age today. Dominating nature, we can do whatever we want. There is nothing other than natural powers. Paradise, Hell, genies, and angels are things fabled by ancient people. Is there anyone who has gone and seen them? Can anyone believe things that are not seen or experienced?” These words of the irreligious show that they know nothing of history either. In the course of history, ignorant people in each century thought of themselves as wise and learned, and the people coming before them as ignorant. Since Hadrat Âdam, they changed and denied the religions revealed in every century by saying that they were the words of ignorant primitive people. Such assertions made by disbelievers are quoted, and answered in many parts of the **Qur’ân al-kerîm.** For example, Allâhu ta’âlâ says after the thirtieth âyat of Sûrat-ul-mu’minûn: **“They didn’t believe Hadrat Nûh (Noah), so We drowned them in water. For the people We created after them, We sent a Prophet from amongst them and said, ‘Worship Allâhu ta’âlâ. There is nobody other than Him to be worshipped. Fear His torment!’ Many of those who didn’t obey, who didn’t believe in the rising after death, and yet whom we had given plenty of worldly blessings, said to others, ‘This Prophet eats and drinks like you. If you believe someone who needs many things like you, you will be deceived and suffer a loss. The Prophet tells you that after dying and after your bones have rotted and turned into dust and soil you will be resurrected and get up from your graves. Is that ever possible? Whatever exists is in this world. Paradise and Hell are all in this world. This is the way it has been and this is the way it goes. There is no rising after**

death.” In communist countries, in order to demolish the faith and morals of the people, teachers in schools and officers in the army say to the boys, girls and soldiers, “If Allah existed, we would see Him. He would hear us and give us what we want. If you ask me for candy, I will immediately hear you and give you what you want. Ask Him, you see He doesn’t respond. Then, He doesn’t exist. Your parents are ignorant. They are backwards and old-fashioned. They are retrogressive. But, you are open-minded, modern youngsters. Never believe such superstitions! Paradise, Hell, angels and genies are fables.” Through such lies, they try to annihilate youngsters’ îmân, manners and sense of shame, which they acquired in their fathers’ homes. Deceiving these poor children, they sacrifice youngsters for the sake of their base desires, pleasures, and evil earnings. By saying, “Who on earth has seen Paradise and Hell? One simply shouldn’t believe things that are not seen.” They expose the fact that they follow their organs of perception. However, animals too follow their organs of perception. Imâm-i Ghazâlî says: “Human beings follow reason. Human organs of perception are lower than those of animals. Man cannot smell as well as cats or dogs do. Neither can he see in the dark as well as they do. Moreover, how can one rely on one’s eyes in everything while many times wisdom proves the eyes to be wrong? For example, the eyes, seeing the sun through the window, may consider it smaller than the window; but reason says it is larger than the earth.” I wonder if these disbelievers deny reason by saying, “We believe what we see; is it possible that the sun is larger than the earth?” No! Here they also believe reason as Muslims do. It is seen that men differ from animals by conducting worldly affairs not according to their perception, but according to their reason. Instead of saying, “We don’t believe in the things of the next world,” and thus remaining dependent on the organs of perception, why don’t they follow their reason and thus ascend to the degree of being human here, too? Islam declares that human beings will be recreated in the next world and will live eternally, and animals, after having their accounts settled, will be annihilated. By promising human beings an eternal life, it differentiates them from animals. But these disbelievers want to be deprived of eternal life like animals. Today, thousands of medicines, household appliances, industrial and commercial goods, electronic instruments, and weaponry are manufactured in factories. Most of them are manufactured after sophisticated calculations and hundreds of experiments are conducted. Do they

say, even about one of them, that it is self-created? On the one hand, they say all those above-mentioned things have been manufactured consciously and willingly by a certain manufacturer; on the other hand, they claim that so many millions of substances and phenomena that are seen on living and lifeless beings, and new and more subtle ones of which are being explored in each century, so that we do not know the structures of most of them yet, are self-created. How can this hypocrisy be explained except as extreme obstinacy or explicit stupidity?

A coummunist teacher in Russia told his students during the lesson, "I can see you. You can see me, too. This means to say that we exist. The mountains over there exist because we can see them, too. Something non-existent cannot be seen. What we cannot see can not be said to exist. My words come from our scientific knowledge. One who is educated and progressive depends on scientific knowledge. Reactionists claim that there is a creator of all the creatures. It is wrong to believe the existence of a creator. It is not compatible with science. It is reactionary to claim the existence of something which cannot be seen." Asking permission to respond, a Turkoman boy said, "Are you talking with your intellect? Since we cannot see the existence of your intellect, it would be incompatible with science to accept that you have an intellect and that you are talking with it." The teacher was unable to answer these statements and kicked him out of the class after beating him harshly with a hatred arising from defeat. The boy was never seen again.

Today, there are two kinds of disbelievers in the world. First there are disbelievers with a heavenly book (people of the book). They are Jews and Christians. They believe in Rising and in eternal life after death.

Second, there are disbelievers without a holy book, that is, mushriks who do not believe in one Allah, the Creator of all. Some of these disbelievers, by using State oppression, cruelty and torture, prohibit worshipping, and the teaching of religion. And some of them, through words that provoke feelings of goodness and humanity, cause others to fall into debauchery. They also cause them to be deprived of moral and religious knowledge. Putting forth false stories and mendacious examples, they deceive millions of people. They train them as religiously ignorant people. In other words, on the one hand, they talk about civilization, science and human rights, and, on the other hand, they animalize human beings. This is a policy followed by British spies. (Please

see our books entitled **Confessions of a British Spy** and **Documents of the Right Word**.)

People of Europe and America have holy books. Copernicus, the founder of modern astronomy, was a priest in Freienburg. Bacon, the great physicist of England, was a priest belonging to the Franciscan Church. The famous French physicist Pascal was a priest and wrote religious books while exploring the laws of physics and geometry. The famous Richelieu, who was France's greatest prime minister and the one who brought France to the leading position in Europe, was a high ranking clergyman. Also Schiller, the great German doctor and poet, was a priest. Bergson, the French thinker and a world-famous philosopher, in his books defended spirituality against the attacks of materialists. Those who read his books **Matlère et Mèmomiera, Les deux Sources de la Morale et de la Religion** and **Essai sur les Données Immédiates de la Conscience** will eagerly believe in religion and the next world.

William James, the great American philosopher, founded the sect of pragmatism; and in his book Religious Experiments and others, he praised being a believer. French doctor Pasteur, who had studied on infectious diseases, bacteria and various vaccinations, willed that his funeral be performed with a religious ceremony. Finally, F.D. Roosevelt, an American President, who administered the world in the Second World War, and the British Prime Minister Churchill were Christian believers. Many scientists and politicians, whose names we cannot remember, were all persons who believed in the Creator, the next world, and angels. Who can ever claim that those who disbelieve are wiser than these people? They would have been good Muslims if they had seen and read Islamic books. But reading, even touching, Islamic books was prohibited because it was deemed a grave sin by their priests. Those priests prevented people from attaining happiness both in the world and in the Hereafter. Please see the twenty-sixth chapter, about Social Justice, Socialism, and Capitalism, in the thirty-eighth chapter of the second fascicle of **Endless Bliss**.

Imâm-i 'Alî 'radiy-Allâhu 'anh' said: "Muslims believe in the next world. Disbelievers without a heavenly book deny it. If there weren't a rising, disbelievers would not gain anything and Muslims would not suffer any harm. But since what disbelievers believe will not happen, they will suffer eternal torment." Islamic scholars prove their words true and respond to the attacks of disbelievers through reason, knowledge and science. Could Rising be denied if Muslims did not prove their words to be true? Even

if being under eternal torment were only a probability, whose wisdom would take the risk of it? Nevertheless, torment in the next world is not only a probability, but an obvious fact.Then, it is unwise not to believe.

On the other hand, some enemies of Islam, seeing that through reason and knowledge they won't be able to vitiate the sound îmân of the people and that they only display their own disgrace, resort to tricks and lies. They pretend to be Muslims, write false articles that seem to like and praise Islam; but in these articles and statements of theirs, by disputing the essential and basic principles of Islam, they cast a bad light on them as if they were not a part of Islam. They try to alienate and estrange the readers and audience from them. Casting doubts on the times for, amounts of, and kinds of worship, which Allâhu ta'âlâ has dictated, they express a belief that it would be better if worships were done in another way. Knowing nothing of the delicacies, uses and values that are hidden in the inner soul of worships, they consider them as a medium for simple and primitive functions; and they act as if they were trying to correct them. It is a defect in men not to know something; it is all the more funny and pathetic to interfere with something that one doesn't understand. And the Muslims who obey and believe such ignorant people and suppose them to be wise are even poorer and more stupid. And some of those insidious and ignorant disbelievers say, "Yes, Islam commands developing good habits, being healthy, working hard, and it prohibits evils and matures people. These are necessary for every nation. Yet there are also social rules, the rights of family and community in Islam. These were established in accordance with the circumstances of ancient times. Today, nations have grown larger, circumstances have changed and needs have increased. New rules and laws are necessary to meet today's technical and social improvements. Rules in the **Qur'ân** cannot meet these needs." Such words are the absurd and out-of-place thoughts of the ignorant who do not know of Islamic laws and Islamic knowledge. Islam has declared clearly what justice and cruelty are, what rights and duties people have towards one another, families and neighbors towards one another, people towards the government, and governments towards one another. Islam states what a crime is, and it has put basic rules upon these unchangeable concepts. It has not limited the practising of these unchangeable rules on all events and happenings, but has commanded them to be practised in accordance with common usage. In the book **Durar-ul-Hukkâm**, a

commentary to **Majalla**,[1] from article 36 onward, it is written: “The rules depending upon a **Nass** (âyat-i kerîmas or hadîth-i sherîfs with open meanings) or a **Dalîl** (proof) does not change in the course of time; however, the rules depending upon customs and common usage may change with time. The **Hukm-i Kullî** (general rule) does not change, but its application to events may change in time. In worship, ‘common usage’ becomes dalîl in order to give clarity and to inform people of a rule which is not declared by a Nass. To classify a custom as ‘common usage’, it must originate from the time of the Sahâba-i kirâm, and it must be known that it has been used by the Mujtahîds and that it has continued to be used. In the rules of **mu’âmalât** (transactions), customs prevailing in a region which don’t contradict a Nass also become dalîl. These can be understood by scholars of Fiqh. Allâhu ta’âlâ has established the Islamic religion in such a manner that it addresses every new development and invention in every country. Showing toleration and latitude not only in social life, but also in worships, the Islamic religion has given men freedom and the right of ijtihâd when they confront with different conditions and necessities. During the times of Hadrat ’Umar, the Umayyads and such a big empire as the Ottoman Empire, large communities of various peoples, living over continents, were administered with these divine rules. Muslims’ accomplishments and glories have been famous throughout history. And in the future, every nation, big or small, will attain comfort, peace and happiness in proportion to the extent to which it obeys and practises these unchangeable divine rules. Nations and societies which deviate from the social and economic rules declared by Islam will not escape hardships, suffering and trouble. It is written in history that this has been so with nations in the past, and so will it certainly be in the future. History is repetitive.

Muslims should attach great importance to national unity and solidarity; they should be extremely active materially and morally in making their country stronger; they should learn the teachings of the Islamic religion very well; they should abstain from harâms; and they should pay their debts to Allâhu ta’âlâ and His born slaves. They should be embellished with the beautiful morals of

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[1] An extremely valuable book of Islamic jurisprudence written by Ahmad Jawdat (Cevdet) Pâsha ‘rahmatullâhi ta’âlâ ’alaih’, (1238 [1823 A.D.], Lowicz – 1312 [1894], Istanbul. Its commentary entitled **Durar-ul-Hukkâm**, by Alî Haydar Begh, (d. 1355 [1937 A.D.],) also is very valuable.

Islam and should not cause harm to anybody. They should not be a means of agitation or anarchy, and they should pay their taxes. Our religion, Islam, wants us to behave in that manner. The first obligation of a Muslim is to avoid being guilty judicially and sinning, by not following the devil or one's nafs, and by not believing bad, insidious, disobedient and rebellious people. Allâhu ta'âlâ imposed three obligations on His human beings. The first one is a personal obligation. Every Muslim must be well trained, healthy, well mannered, and good tempered. He must perform his 'ibâdats and learn knowledge, high-morality, and he must work for halâl sustenance. The second obligation is to be fulfilled within the family. One must observe the rights of one's parents, children, and siblings. The third obligation concerns those which must be performed within the context of the society. These are the obligations relating to a Muslim's neighbours, teachers, family, the people he employs, the government, the state, and people belonging to different religions and nationalities. It is a must to help everyone, not to insult or hurt anyone, to be helpful towards everybody, not to revolt against the state, the government, the laws, to observe everybody's rights, and to pay taxes in time. Allâhu ta'âlâ does not command us to interfere with governmental and state affairs. Allâhu ta'âlâ commands us to help the government and to avoid provocation.]

Then, Muslims should feel hayâ (bashful) towards Allâhu ta'âlâ. Hayâ is from îmân. The bashfulness peculiar to a Muslim is indispensably necessary. It is a must to abhor disbelievers and disbelief and everything outside of Islam and to believe that they are wrong, no matter what theory or ideology they are. Allâhu ta'âlâ has commanded us to take jizya from disbelievers; that is, they must pay taxes. The purpose of this is to humble them. This type of insulting is so effective that they cannot wear valuable suits, nor can they adorn themselves out of the fear of having to pay more jizya. They lead a despicable and miserable life. The purpose of jizya is to abhor and disgrace disbelievers. The jizya shows the glory and honor of Islam. If a dhimmî converts to Islam, he will no longer have to pay jizya. The symptom of îmân's existence in a heart is its disliking disbelievers. [Disliking is done by the heart. We should live in harmony with disbelievers or any others; we should not cause harm to anybody.][1]

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[1] Please see the first chapter of the fifth fascicle of **Endless Bliss** for terms such as 'dhimmî', 'harbî', 'zakât', 'jizya', and the like.

[Temporary co-operation with disbelievers can be formed only politically and when necessity requires it. Yet this shouldn't go as far as to be integrated with them, and it should end when the necessity is over.

Question: "We should not distrust or have a bad opinion of anybody; we should not look at his words and actions exposing his disbelief, but those indicating his îmân. Îmân exists in the heart. Allah knows if there is îmân in a heart. No one else knows it. He who says 'disbeliever' about a person with îmân in his heart becomes a disbeliever himself. We should regard everybody as a Muslim and love anybody who does not openly speak ill of Islam," is said. Is this point of view correct?

Answer: It is wrong to say we shouldn't distrust anybody. Its correct form is **"We shouldn't distrust a Muslim."** In other words, when a person who says that he is a **Muslim** and does not express a word or does not do an action rendering him a disbeliever, says or does something which may mean belief as well as disbelief, we should understand it as belief, and we should not say that he has gone out of Islam. But when a person strives to demolish Islam and to make youngsters disbelievers, or if he says "good" about one of the harâms, tries to make it popular so that everybody will commit it, or if he says that one of Allâhu ta'âlâ's commandments is retrogressive and harmful, he is called a disbeliever. Even if he says that he is a Muslim, performs namâz (ritual prayer) and goes on a hajj (pilgrimage), he is still called a **zindiq.** It would be stupidity to regard such hypocritical people, who deceive Muslims, as Muslims.]

Allâhu ta'âlâ in the twenty-eighth âyat of Sûrat-ut-Tawba of the **Qur'ân al-kerîm** says, "Najas and rîjs," i.e., "foul," about disbelievers. Then, disbelief should be foul and base in the eyes of Muslims. Allâhu ta'âlâ declares in the fourteenth âyat of Sûrat-ur Ra'd and in the fiftieth âyat of Sûrat-ul Mu'min: **"The prayers of these enemies are without a result. There is no likelihood that they will be accepted."**

Allâhu ta'âlâ and His Prophet are pleased with Muslims. There cannot be a greater blessing than attaining Allah's grace and love.

As îmân and kufr are polar opposites, so are this world and the next. This world and the next world cannot stay together. In order to earn the next world it is necessary to abandon this world, i.e., the harâms. Abandoning this world can be done in two ways. Firstly, it is to abandon the mubâhs, i.e., many of the activities that are not sins, together with all the things that are harâm, and to use

as many of the mubâhs as is only necessary to live. [In other words, it is to abandon the habits of being lazy or idle and/or diving into pleasures, dissipations and amusements of the world. Instead, we must spend our time worshipping, while making and using the most advanced forms of technology that are necessary for the protection and comfort of Muslims. And we must work so that non-Muslims may come to reason. Working for these purposes must be our hobby in this world. All the Ashâb of our Prophet and many of our superiors worked in this way. It is very meritorious and very useful to abandon the world in this manner. We say once again that the purpose of this path is to sacrifice all comforts and pleasures in order to do the things which the Islamic religion commands.]

Secondly, it is to abstain from the things that are harâm and doubtful in this world without abandoning the mubâhs. Even this kind of abandoning the world is of value in light of the present world's condition.

Then, it is positively necessary for each Muslim to abstain from the things which the Islamic religion prohibits.

[He who slights the fact that these are harâm, that is, he who does not think it is necessary to abstain from them, or who does not pay attention to Allâhu ta'âlâ's prohibitions and instead likes them and says 'How nice,' becomes a disbeliever. They will remain in Hell eternally. People who admit and respect the prohibitions of Allâhu ta'âlâ and yet who are overcome and deceived by their nafs and commit them but later come to their senses and repent, do not become disbelievers; they do not lose their îmân. Such people are called **Âsî** (disobedient) or **Fâsiq** (sinful). Though perhaps they will go to Hell and will be punished because of their sins, they will not stay in Hell eternally; they will get out and enter Paradise.]

There are many things which Allâhu ta'âlâ has made mubâh, which He has permitted. The flavour in these mubâhs is more than that in the harâms. Allâhu ta'âlâ likes those who use the mubâhs. He dislikes those who use the harâms. Does a wise and reasonable person spurn the love of his owner and creator for only a temporary pleasure? Besides, the number of things that are harâm is very small. The flavours in the harâms exist in the mubâhs, too.

[Dunyâ (world) is the feminine form of **adnâ,** i.e., **ism-i tafdîl** (adjective in the superlative degree). Its **masdar** (infinitive) is either **dunuwwun** or **danâatun.** When it is derived from the former, it means 'the nearest'. The word **dunyâ** in the âyat, **'We have adorned the lowest** (nearest to the earth) **heaven with stars giving**

lights like lamps' is so. It has been used with the second meaning in some places. For instance, it bears the second meaning in the hadîth, **"Things that are danî, base, are mal'ûn."** That is, the world is mal'ûn. Despicable things are the **nahy-i iqtizâ-i and nahy-i gayr-i-iqtizâi** of Allâhu ta'âlâ, that is, they are harâm and makrûh. Property was not spoken ill of because property is a blessing in the view of Allâhu ta'âlâ. The evidence for our position is the property of Hadrat Ibrahîm Khalîl-ur-Rahmân ''alaihi-s-salâm', who is the second most valuable creation of all creatures and humanity. His livestock included half a million heads of cattle that filled plains and valleys.]

12– It is very easy not to commit a harâm and to observe the rules of Islam. It seems difficult to the sick-hearted. Yes, there are many jobs that are easy for healthy people. Yet they are difficult for the sick. The sickness of the heart involves not believing in the Ahkâm-i-islâmiyya in the full sense. Even if such people say that they believe, it is not a real confirmation. It is a confirmation through words. A symptom that indicates the existence of a real confirmation, true îmân in the heart, is to feel it easy to follow the path of the Ahkâm-i-islâmiyya.

13 – Allâhu ta'âlâ gives favours, blessings, gifts, i.e., His kindness reaches everybody every moment, good and evil people alike. Without discriminating, He sends everybody property, children, food, the right way to Islam, guidance, safety, and every goodness.

The difference is in the way people accept and receive Allah's gifts, or in their not being able to receive them. It is purported in the thirty-third âyat of Sûrat-un-Nahl:

"Allâhu ta'âlâ does not torment or do injustice to His born slaves (men). **They treat themselves cruelly and torment themselves with their own evil thoughts and loathsome deeds that draw them to torments and sufferings."**

As a matter of fact, while the sun shines over the laundryman and over the linen in the same manner, it tans the man's face, while it whitens the linen.

[By the same token, though it shines over the apple and over the pepper in the same manner, it reddens and sweetens the apple, whereas it reddens the pepper and makes it bitter. Though the sweetness and the bitterness are caused by the rays of the sun, the difference between them is not from the sun; it is from themselves. Because Allâhu ta'âlâ pities all people very much, more than a

mother's mercy upon her child, He has declared in the **Qur'ân al-kerîm** how every person, every family, every society and every nation, all over the world, in each century should act in each of their undertakings, in what way they should run their activities, and what they should avoid in order to be comfortable in this world and in the Hereafter. The Ahl-i sunnat scholars learned all these with their keen insight, and, writing millions of books, they communicated them to the whole world. This means to say that Allâhu ta'âlâ has not left people free in their actions. Consequently, there is not a place left on the earth where Islam has not been conveyed. Islam cannot be separated from worldly affairs. Attempting to do so means to strive to eradicate Islam and the Muslims from the earth?]

The reason why people will not attain the blessings of the Hereafter is that they turn away from Him. He who turns away will certainly get nothing. A container covered over the top will certainly not get April's rain. Yes, many people who have turned away still seem to live in worldly blessings and so they are considered as not being deprived. But those things are given to them as a reward for their struggling for this world. However, things that are regarded as worldly blessings are, in actual fact, the seeds of torment and calamity. They are disasters which Allâhu ta'âlâ deceptively gives their owners by misrepresenting them as blessings. As a matter of fact, it is purported in the fifty-sixth âyat of Sûrat-ul-Mu'minûn: **"Do disbelievers presume that We are doing them a favour or helping them by giving them property and many children? Do they say that We are rewarding them because they disbelieve my Prophet and dislike the Islamic religion? No, it is not the case. They are wrong. They do not understand that these are not blessings, but disasters."** Then, the worldly things that are given to those whose hearts have turned away from Allâhu ta'âlâ are all desolation and calamity. They are like the sweetmeats given to the diabetic.

[The heart is a force existing in the piece of flesh which is (also) called heart (qalb). As for the soul; it occupies the whole body. When a person's heart wants to follow his nafs and commit disbelief or sins, if Allâhu ta'âlâ pities that person, He does not will him to commit disbelief and sins. So he cannot do them. If He does not pity him, He wills him to commit the sins and creates them, and then punishes him. Therefore, the reason why a man is drawn to torments and disasters is due to his own behavior; that is, he follows his nafs.

Question: If Allâhu ta'âlâ did not create the nafs, then people would have been free from being deceived. Nobody would have committed bad deeds and all would have gone to Paradise. Would it not be better?

Answer: The creation of the nafs is intended for man's living, multiplying, and working in the world, and for their earning thawâb of Jihâd for the Hereafter. Allâhu ta'âlâ created the nafs for many reasons. On the other hand, pitying all men, He created 'aql (reason, wisdom) in them. In addition, He sent commandments and prohibitions so that everyone could stop following their nafs, control it, avoid its harms, and thereby live in comfort. The 'aql is a power which examines and distinguishes the good and bad influences coming from the brain, the devil, and the nafs. During this process, if it can choose the good, it is called ''Aql-i salîm'. Allâhu ta'âlâ, by sending Prophets in addition, informed His born slaves about what is good and useful, what is bad and harmful, and that all the desires of the nafs are bad. The 'aql can discriminate between the desires of the nafs and the things which were stated to be useful by Prophets, and communicate this realization to the heart. If the heart prefers the thoughts which come from the 'aql, the desires of nafs will not be committed; that is, you will not let your limbs do that action. If one prefers and wishes to do the deeds which are said to be good according to the Ahkâm-i-islâmiyya, one will attain happiness. The process of preferring and wishing good or evil with the heart is called **'Kasb.'** Human limbs of movement are dependent on the brain, and the brain is dependent on the heart. They act compatibly with the orders of the heart. The heart is a centre wherein all the influences coming from the sense organs, the spirit, the nafs, and the devil are accumulated. Therefore, if the heart follows the 'aql, creation of the nafs will not prevent people from attaining eternal blessings.].

14 – Although Allah's mercy and compassion reaches everybody, Muslims and disbelievers alike, in this world, and He rewards everybody's good deeds in this world, there will not be a mote of mercy for the disbelievers in the Hereafter. As a matter of fact, it is purported in the **Qur'ân,** in the fifteenth âyat of Sûrat-u Hûd: **"Those with short sights and defective minds do every favour in order to obtain worldly comforts and benefits such as fame, rank, and respectability. We give the rewards for these efforts of theirs only in this world. Their earnings in the Hereafter will only be fire of Hell. For, they have received the recompense for their efforts in this world. They have only one credit left, which is fire of**

Hell, the punishment for their corrupt intentions. Their efforts in this world, which they have done for their ambitions and lusts and for show, will prove to be to no avail to them, nor will they be able to rescue themselves from Hell.”

It is purported in the eighteenth âyat of Sûrat-ul-Isrâ’: **“Those with minds and visions which are restricted within the frame of this world give up the Hereafter and run after the transient pleasures of the present life. We easily and abundantly give what We choose of these blessings, which they think of day and night and of which they vie for by enduring many hardships, to whomever We choose. But by doing this, We are not really doing them a favour. We are preparing the fire of Hell for them. In the next world, they will be kept far away from mercy and will be drawn to Hell in a degrading manner. As for those who, instead of holding only to worldly blessings, each of which is transient and leaves torments and disasters behind, wish for the endless, real and never-changing blessings of the Hereafter, which I point out and like; We like all their efforts because they follow the way which I declare in the Qur’ân. Both to the lovers of this world and to those who believe My words and carry out My commands, We shall give what they want in this world. We shall not deprive anybody of what he expects. We scatter our blessings to all. There is nobody whom your Allah’s blessings do not reach.”**

15 – For adapting oneself to Muhammad ‘’alaihis-salâtu wa-s-salâm’ completely and flawlessly, one needs to love him completely and without defect. The symptom of complete and perfect love is to bear hostility against his enemies, and to dislike those who dislike him. Love cannot include sloth. Lovers, being crazy about their darlings, cannot do anything against them. They cannot come to a mutual agreement with those who act against them. Love of two opposites cannot coexist in the same heart. To love one of two opposites entails enmity towards the other.

These worldly blessings are transient and deceitful. If they are yours today, they will be somebody else’s tomorrow. But those which will be obtained in the Hereafter are endless and will be earned in the world. If a few days’ life in this world is spent following Hadrat Muhammad, who is the most valuable man in this world and the next, one may hope for endless bliss, eternal salvation. Otherwise, unless one adapts oneself to him, everything turns into nothing. Every good deed and act of kindess done without following him will remain here and nothing will be obtained in the Hereafter.

16 – Hadrat Muhammad is the Darling of Allâhu ta'âlâ. The best of everything will be given to the Darling.

[As-sayyid 'Abdulhakîm-i Arwâsî Efendi said: "Every Prophet is superior to all his people in every respect, in his time, and in his place. Yet Muhammad ''alaihissalâm' is the highest of all the creatures which have come and will come to the world from the day it was created until Doomsday. No one is superior to him in any respect. This fact is not difficult to realize. Allâhu ta'âlâ, who makes what He wills and what He likes, created him so. No person has power enough to adequately praise him. No human being is able to criticize him." It is written in the preface of the book **Ma'rifatnâma** that Allâhu ta'âlâ said: **"Were it not for thee, I would not have created the heavens."** The same is also written in the sixth and thirteenth pages of the book **Mawâhib-i Ladunniyya** and in the thirteenth and fifteenth pages of the book **Enwâr-i Muhammadiyya.** This fact is also stated in the letters numbered 122 and 124 in the third volume of Maktûbat by Imâm-i Rabbânî, and in the Persian annotation of that volume.]

17 – Allâhu ta'âlâ has gathered in His darling all the visible and invisible advantages, all the superior traits and all that is beautiful and which can exist in a person. For example, his face was the most beautiful among all human beings and was very luminous. His blessed face was white mixed with red and shone like the moon. His words were so sweet that they pleased hearts and attracted souls. His mind was so great that, although he came from among the very violent and obstinate people of the Arabic Peninsula, he handled them very well, endured their persecutions and thus brought them to tenderness and obedience. Many of them abandoned their religions and converted to Islam; for the cause of Islam, they even fought against their fathers and children. For his (the Prophet's) sake they sacrificed their property and homelands and shed their own blood. However, they were not used to such things. He was so good-tempered, so tender, so forgiving, so patient, so kind and so benevolent that everybody admired him. Those who saw him or heard about him, became Muslims willingly. No unseemliness or defect was ever noted in any of his actions, in any of his words. Though for his own sake he never became offended with anybody, he was harsh and severe against those who spoke ill of or laid hands on the religion. If he hadn't been tender and affable towards everybody, it would have been beyond anybody's strength to sit beside him or to listen to him owing to his awe-inspiring prophethood and his great manners

‘sall-Allâhu ta’âlâ ’alaihi wa sallam’.

Despite the fact that he had not read or learned anything from anybody, that he had never been able to write, and that he had come from people who did not travel and who knew nothing of past history and of those around them, he communicated facts written in the **Tawrat** (the book which was revealed to Hadrat Mûsâ) and the **Injil** (the real **Bible**) and in all other heavenly books. He conveyed information about the states of ancient people. Giving evidences and proofs, he silenced all the notables of every religion and every profession. As the greatest mu’jiza (a Prophet’s miracle), he put forward the **Qur’ân al-kerîm,** and though he made the challenge: “You cannot express anything like even one of its six thousand and two hundred and thirty-six âyats (verses),” nobody was able to meet his challenge, though all the enemies of Islam all over the world co-operated and poured out their possessions and wealth in order to do this for more than fourteen hundred years. And today, Jews, priests and masonic lodges, however hard they are striving, by spending millions and using all their forces cannot compete with it. In the early days of Islam, the Arabs were much more advanced in literary arts such as poetry and eloquence than in any other area, so that most of their accomplishments were based on literature. Yet they had to admit that they would fall far short of saying anything to compete with the very powerful expressive style of the **Qur’ân.** Being unable to surpass the **Qur’ân,** many of them came to reason and converted to Islam. And the ones who did not believe had to fight in order to prevent Islam from spreading.

There are innumerable things in the **Qur’ân al-kerîm** that nobody can do or say. We will explain six of them here:

Firstly: **I’jâz,** and **balâghat.** This means to convey many facts smoothly and perfectly in few words.

Secondly: Though its letters and words are like Arabic letters and words, the prayers, that is, words and sentences, are quite unlike the words, poems and orations of Arabs. The **Qur’ân al-kerîm** is not human: it is Allah’s word. The comparison of human words to the **Qur’ân al-kerîm** is like the resemblance of pieces of glass to diamonds. After understanding this very well, philologists admit it.

Thirdly: A person does not become bored with the **Qur’ân al-kerîm,** no matter how much he reads it. His desire, zeal, love and pleasure increase. On the other hand, no such desire or taste occurs while reading the translations of the Qur’ân al-kerîm or

other types of its written forms or all other books; instead, boredom sets in. Getting tired is different from getting bored.

Fourthly: Many known and unkown facts about the states of past people are told in the **Qur'ân al-kerîm.**

Fifthly: It foretells the things that will happen in the future, many of which have already happened and are still happening.

Sixthly: Pieces of knowledge which nobody can know at any time. Allâhu ta'âlâ has explained the 'Ulûm-i-awwalîn the 'Ulûm-i-âkhirîn in the Qur'ân al-kerîm.

The fact that the Qur'ân al-kerîm is a mu'jiza (miracle) is explained very well in the book **Herkese Lâzım Olan Îmân** (Îmân Which is Necessary for Everybody), published by Hakîkat Kitâbevi in the Turkish and English languages, and in the sixteenth letter of the third volume of the book **Maktûbât-i Ma'thûmiyya.** The Turkish and English translations of this letter exist at the end of the books **Cevab Veremedi** and **could not answer**, respectively.

This means to say that, for wise and reasonable people, it is a very obvious fact that a person who, while having been born and raised in a big city among its inhabitants and having lived for forty years together with them and having never read books or travelled or recited poems or made speeches, suddenly brought a book which nobody can write and which, with its subtleties –six of which we have explained– is above any word or any book, and who is in every respect, the best of all the people and Prophets 'salawâtullâhi ta'âlâ 'alaihim ajma'în', owing to his beautiful habits and superior manners, is Allah's beloved Prophet.

18 – To follow him means to like and observe the **rules of Islam** willingly, to respect and revere his commands and the things which Islam cherishes and holds great, such as scholars and the pious, and to strive to spread his Ahkâm-i-islâmiyya and not to love those who are against observing the commandments of Allâhu ta'âlâ.

[Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"All of you are like shepherds of flocks. As a shepherd protects his flock, so you should protect those under your command from Hell! You should teach them Islam! If you don't, you will be held responsible."** And once stated: **"Many Muslim children will go to the Hell named Wayl because of their fathers, for their fathers, being seized by the ambition of earning money and making merry and running after worldly affairs only, did not teach their children Islam and the Qur'ân al-kerîm. I am far removed from such fathers. And they are away from me. Those who do not teach their**

children their religion will go to Hell." And once he stated: **"Those who teach their children the Qur'ân al-kerîm or who send them to teachers of the Qur'ân al-kerîm: for each letter of the Qur'ân al-kerîm they will be given rewards as if they visited the Kaaba ten times, and on the Day of Rising a crown of sovereignty will be put on their head. All people will see it and admire it."** And once he stated: **"Teach your children how to perform salât** (namâz). **When they are seven years old, command them to perform salât. When they are ten years old, beat them if they do not perform it and have them perform it."** And once he stated: **"When a Muslim's child worships, he, as the father, will receive as much reward as the child gets. When a person teaches his child to sin and whenever this child commits sins, his father also will be recorded equally sinful."** Ibni 'Âbidîn[1] says at the end of the section on the makrûh actions in namâz: "If a person has his child do the things that are harâm for himself to do, he has committed a harâm. A person who has his son wear silk clothes or ornaments him with gold or who has his children drink alcohol or lets them urinate in the direction of qibla[2], or causes them to stretch their legs in the direction of qibla will be sinful."

A hadîth-i sherîf in the book **Murshidun-nisâ** states: **"The salâts and fasts of those who do not observe the rights of their wives and children will not be acceptable."**

Imâm-i Ghazâlî says in his book **Kimyâ-i Sa'âdat**: "For example, it is harâm (forbidden by Islam) for women to go out with naked head, arms and legs. Also, it is harâm for them to go out by covering themselves with thin, tight, ornamented and coloured garments. Not only will such women be disobedient to

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[1] Sayyid Muhammad Amin bin 'Umar bin Abdul'azîz was a Fiqh savant. He was born in Damascus in 1198 and died there in 1252 A.H. He became mature with the tawajjuh and the presence of Mawlânâ Khâlid-i Baghdâdî. When this sun of Wilâyat set in Damascus, he became the imâm and conducted the namâz of janâza performed for him. He wrote many books. His commentary to Durrulmukhtâr consists of five volumes and has been printed several times under the name of Raddulmuhtâr. It is the most dependable Fiqh book in the Hanafî Madh-hab. The major part of the Fiqh information that covers 130 chapters of the Turkish version of our book, Endless Bliss, has been translated from its five volumes that were printed in Egypt in 1272 A.H. He is credited with many fatwâs.

[2] The direction a Muslim turns when performing namâz. This direction points to the Ka'ba.

Allah and sinful, but also, their father, husband, brother and uncle, who are responsible for them; that is, the one who lets them go out in this manner will be their accomplice in disobedience and sin.”

The basis of the Islamic religion is to learn and teach îmân, the fards and the harâms. Allâhu ta’âlâ has sent Prophets ‘’alaihimussalawâtu wattaslîmât’ for this purpose. When these tenets are not taught to youngsters, Islam will be demolished and annihilated. Allâhu ta’âlâ commands Muslims to do **Amr-i ma’rûf.** That is, He says: **“Communicate and teach my commands.”** And He commands them to do **Nahy-i anil-munkar.** That is, He says: **“Communicate my prohibitions and do not condone their being done.”**

Our Prophet stated: **“Teach Islam to one another! If you give up Amr-i ma’ruf, Allâhu ta’âlâ will send the worst among you upon you and He will not accept your prayers.”** And he stated: **“The reward that is given to all worships when compared with the reward given for the ghazâ** (war in the way of Allah) **will be as much as a drop of water compared to an ocean; and the reward given for ghazâ, versus the reward given for Amr-i-ma’rûf and Nahy-i-munkar, is like a drop of water versus an ocean.”** It is for this reason that Ibni ’Âbidîn says at the end of the fifth volume: “The thawâb for a Fiqh savant’s helping Muslims is more than the thawâb for jihâd.”

In short, a child is a deposit in the hands of its parents. The child’s pure heart is like a precious gem. Like wax, a child can take any shape. When small, it has not taken any shape. It is like pure soil. You will reap what you sow in pure soil. If children are taught the tenets of îmân, the Qur’ân and the commandments of Allâhu ta’âlâ and accustomed to doing them, they will attain religious and worldly happiness. Their parents and teachers will share this happiness of theirs. If they are not taught and trained, they will become unhappy. The sin of each evil they will commit will be given to their parents and teachers, too. Allâhu ta’âlâ declares in the sixth âyat of Sûrat-ut-Tahrîm: **“Protect yourselves and those in your homes and under your command from the fire!”** It is more important for a father to protect his children against the fire of Hell than against worldly fire. And to protect them against the fire of Hell is to teach them îmân, the fards and the harâms, to accustom them to worshipping, and to protect them against irreligious and immoral friends. The source of all kinds of immoral deeds is an evil friend.

Our Prophet ‘sall-Allâhu ’alaihi wa sallam’, by stating, **“All**

children are born fit and suitable for Islam. Later, their parents make them Christians, Jews, or irreligious,” indicates that both for the settlement and for the annihilation of Islam the most important work on children can be done when they are still young. Then, the first duty of each Muslim is to teach his children Islam and the **Qur’ân al-kerîm.** The child is a great blessing. If the blessing is not appreciated, it will be lost. Therefore, pedagogy, i.e. the science of teaching children, is a very valuable science in the Islamic religion.

And because the enemies of religion also understand this important point, freemasons and communists, the most dangerous sources of irreligiousness in our century, say, “Education of the youth is our main goal. We should train children so as to make them irreligious.” In order to annihilate Islam and to hinder the teaching and practising of Allah’s commands, freemasons say, “We should not tire the brains of the youngsters. They will learn religious knowledge themselves when they grow up.” And they add, “We all should do our best to spread the idea of freedom of belief all over the world and should establish the decisions we make in our lodges in every country. We should annihilate the brotherhood in Islam and establish the masonic brotherhood instead. Thus we will achieve our holy purpose, which consists of the eradication of religions.”

Therefore, Muslims should not fall for the tricks and lies of the enemies of the religion; they should not believe their flattering, deceitful, and sequinned flatteries. Muslims must do **Amr-i ma’rûf** and **Nahy-i munkar** to one another.

In every country today, youngsters are taught physical training and made to do physical exercises in order to strengthen, beautify and harmonize their bones, muscles, hands, feet and, in short, all their limbs. They are made to memorize and practise the rules and exercises of arithmetic, geometry, and psychology for the improvement and refreshment of their mental efforts and spiritual activities, and they do physical exercises in order to purify their cells by activating their blood. While all these and the information that will be necessary for worldly affairs are organized as lessons and duties to be practised, is it appropriate to misrepresent it as a crime and an aggression against conscience to teach and practise îmân, Islam, the fards, the wâjibs, the sunnats, and the halâls, which will prepare children for real happiness in this world and the next? For everyone’s comfort and peace, for improvement and progress, for attaining Allah’s love and grace, for understanding

the harâms and the things that will cause disbelief so that everyone will avoid them, is teaching Islam a crime? In all Christian countries today, as soon as a child is born they impress on it all the requirements of their corrupt religion. Assiduously, they innoculate people of every age with Judaism and Christianity. In order to steal and annihilate Muslims' belief and faith and to Christianize them, they send chests full of books, brochures and motion pictures to Muslim countries. For example, Christians, presuming that Hadrat Îsâ (Jesus) is the son of God (never!), call Allah "Father" or "God, the Father". In their novels and films, they say such things as "God the father will rescue us." However, a person who calls Allâhu ta'âlâ "Father" or "God, the Father" loses his îmân and becomes a disbeliever. Muslims should not watch such tricky films or read such novels. Here, with these and various other methods, they insidiously steal the belief of youngsters. While they name these efforts of theirs service to humanity, a right and freedom, gifted by a democratic regime, isn't it an injustice to name it religious propaganda, retrogression, aggression against the freedom of conscience for a Muslim to remind one of his Muslim brothers of Allah's commands?

While it is considered extremely normal for a non-Muslim to put forward theories and ideas against Islam, isn't it retrogression, fanaticism and bigotry to misrepresent it as a crime, murder and perfidy for Muslims to talk about real and correct Islam, which the **Ahl-i sunnat** savants have communicated and have shown as the bright way of Hadrat Muhammad. By giving Islam such names as reaction, bigotry, retrogression, fanaticism and defeatism against secular principles, they blemish these innocent people? Isn't it a malicious lie to say that these men were primitive and abnormal while in fact, they were pure-souled, far-sighted, useful people who ran after knowledge, morals, science, virtue, and to describe those who dislike Islam as modern, enlightened and vigilant men? If they, on the one hand, try to object to Amr-i ma'ruf and Nahy-i munkar by saying that religion is free, that you cannot interfere between Allah and man, that everybody will recognize and worship his Allah according to the inspiration in his conscience, and thereby extinguish our îmân, an inheritance from our ancestors, and, on the other hand, offer youngsters poisonous books and magazines through false advertisements that are prepared by missionaries called **Jehova's Witnesses** with tricks and plans under the name of Islam in order to annihilate Islam, won't Muslims become hurt?

Unbelievers, who have focused all their energies and efforts on the extermination of Islam from the earth and who would not tolerate younger generations’ being curious about Islam, which might lead them to making research and consequently learning Islam despite all the strenuous interceptive measures, get mad with a fire of grudge, malice and revenge from head to toe when they hear about the statements of Ahl-i sunnat savants ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’. Drawing pictures of turbans, beads and beards in their TVs, newspapers and magazines, they say, “The black force has risen from its grave: Reaction!” As their bodies and souls will burn eternally in the fire of Hell as a punishment for their disbelief, so their foul souls burn in this world, too. Radio and television programs of this sort are very harmful.

Muslims respect one another, run to help one another. When they see others in trouble in religious or worldly matters, they rescue them. They love and revere the month of Ramadân (the holy month in which Muslims have to fast), those who fast, mosques, the adhân (call to prayer), those who perform namâz and those who walk on the way of the Ahkâm-i-islâmiyya. As the **Qur’ân** is read or recited, they listen to it silently and with reverence. Keeping the **Qur’ân** above any other book, they don’t put anything on it. They do not read it at musical or cocktail parties, while playing, or at places of entertainment. When it is read improperly, they leave the place without listening, if they cannot silence it. When they see the **Qur’ân** or its pages or its lines or its letters or all respectable or blessed names at low, despicable places, they at once raise them, their hearts aching. They observe the rights of all human beings and animals. They don’t attack the property, souls, or chastity of disbelievers or foreign visitors. They pay their taxes in time, and they don’t violate the laws. They obtain the love and respect of everybody by living in accordance with the high moral principles of Islam. As for the unbelievers; they try to cause the **Qur’ân** and the **Mawlîd** and all sacred names to be despised and referred to as foul. They print them in magazines, on pieces of paper, and in newspapers so that they will be used as covers for packages, or on tables of entertainment, so that they be disrespected and placed on the floor. In plays, in comedies, in cartoons, in films, in records and on radio and TV programs they make fun of Muslims, great religious men, and commandments of Allâhu ta’âlâ. In all these, they represent a loathsome, funny vagabond as a Muslim. That is, by insulting Islam and Muslims, they misrepresent them as unsympathetic and hateful. They give

loathsome names to great Muslims and to the things which Muslims deem great. Muslims should not go to see and hear their shows, nor should they buy or read words, writings and newspapers of this sort. They should be very vigilant lest their îmân should be stolen. If a person who criticizes a religious savant or finds a religious book erroneous and full of mistakes, performs namâz, fasts and avoids the harâms, then oral and written statements made by this person are worth studying and that savant or that book must be scrutinized. If the person who speaks ill of a religious book or a religious savant does not worship or abstain from the harâms, we should not believe his opinion, realizing that it is only a slander and an expression of enmity towards Islam. Blemishing religious men 'rahmatullâhi ta'âlâ 'alaihim ajma'în' and religious books has been a tool, a weapon for the enemies of Islam today. A savant only can appreciate a savant. Only the nightingale appreciates the value of a rose; only the jeweller perceives the carats in gold; and only the chemist understands a genuine pearl.

Muslims do not buy, use, listen to, read or look at the harmful things which Allâhu ta'âlâ prohibits. They do not harm anybody. They do not respond to base behaviour in kind. They are always patient. They give advice with a sweet tongue and a smiling face. Muslims try to learn, teach and do the things which Allâhu ta'âlâ commands. They search for knowledge even if it is possessed by disbelievers. It has always been so in the course of history; those who could not think of mankind as a superior being have borne hostility against the Islamic religion, have tried to deceive youngsters and, at a time they did not expect at all, they themselves died, leaving their worldly pleasures, which they had been clasping so tightly, and went to Hell. The names of many of them have been forgotten, with no fame, no sign of them having remained behind them, whereas the Islamic sun has continued to spread its light all over the world.

Disbelievers embrace the comfort and beauty of the world which is sweet outwardly but bitter inwardly, sequinned outside but poisonous inside, pleasing in the beginning but unworthy in the end. Muslims should embrace the commandments of the **Qur'ân,** which is the way of our Prophet 'sall-Allâhu 'alaihi wa sallam', and should ceaselessly struggle to improve in this way. They should beware from bid'ats, which have appeared later in Islam and have been concocted by enemies of the Islam, by **Islam's reformers,** and by ignorant, stupid people.]

Our Prophet 'sall-Allâhu 'alaihi wa sallam' says: **"A person who respects practisers of bid'at** (i.e., those who do and teach as worship words, writings, ways, and deeds that did not exist in the time of our Prophet and his four Khalîfas but were made up and developed later in Islam)**, who praises them when they are alive or dead, and who deems them great, in fact, helps Islam to be demolished, to be eradicated from the world."**

Every Muslim should try to protect his îmân lest it should be seized. He should deem enemies of Allâhu ta'âlâ and of His Prophet as enemies and struggle to humiliate and disgrace them.

Every Muslim should endeavor to maintain his îmân and should not let it be stolen. He should not love disbelievers who do not believe Allâhu ta'âlâ and His Prophet. [But one should not treat harshly or cruelly those whom one does not like. Disbelievers and bid'at holders should be given good advice with a smiling face and with a sweet tongue. We should try to rescue them from the disaster and so that they may attain happiness.] Hadrat Mazhar Jân-i Jânân 'quddisa sirruh' stated: "We are commanded not to love disbelievers, men of bid'at, and those sinners who commit sins floutingly. We should not speak with them, go to their homes and meetings or salute them, or make friends with them. However, these prohibitions are suspended under inevitable conditions within a time of necessity. Although it is permissible to contact them under these conditions, it is a must not to love them in a heartfelt way."

Jihâd is done to save people who have been deceived and oppressed by ignorant parents, by priests who work for their worldly advantages, and by commanders who persecute people for their own pleasures, from disbelief and from the way to calamity, and to use force in order that they be honoured with Islam. Jihâd means to sacrifice one's life and property for the elimination of the wickednesses of dictators and exploiters, who intercept Islam's light from reaching those wretched people who were brought up under oppression and among atrocities and thrown into darknesses. It means to resort to force in order to save them from torment of Hell and to make them attain the boundless blessings of Paradise. Jihâd is not done individually, but by the State. Attacking others individually is not called jihâd; it is called barbarism or plunder. It is fard for those who have not joined in a jihâd to pray for the mujâhids. It is owing to jihâd that even disbelievers are rescued from the oppressions of cruel people and honoured with îmân. We do not touch the religion, life or property

of those who, after hearing about and understanding Islam, still persist in disbelief and do not accept îmân. They live freely and comfortably under the justice and mercy of Islam. Owing to jihâd, no disbeliever will be able to say, “I did not hear about it. I would have believed if I had heard.” It is fard for Muslims to work, to become powerful enough to perform jihâd. If they do not work and perform jihâd, they will have done a great disservice to all people.

19 – It is written in the fifth chapter of the book **Kimyâ-yi sa’âdat:** Rasûlullah (Hadrat Muhammad ‘sall-Allâhu ’alaihi wa sallam’) stated: **“The basis and the most dependable symptom of îmân is to love Muslims and to dislike disbelievers.”** Allâhu ta’âlâ declared to Hadrat Îsâ (Jesus ‘’alaihi’s-salâm’), **“Even if you do acts of worship equal to the sum of worship performed by all creatures on the earth and in heavens, it will be of no value unless you love whom I love and unless you feel hostility towards My enemies.”** Every Muslim should dislike the enemies of Allâhu ta’âlâ. He should love those who obey Islam. He should make it evident in his words and, if possible, in his actions. He should not be friends with those who are disobedient and sinful, and should utterly keep away from habituated sinners. He should all the more avoid the cruel, and those who persecute muslims. Yet he should forgive those who only torment him and should endure their torments; this is very useful. Some of our superiors used to treat sinners and the cruel very severely. And others used to show them only mercy and respect and used to advise them. That is, thinking that everything happened according to qadâ and qadar[1] they felt pity for sinners and the cruel. Their thought is great and valuable but idiots or those who are ignorant cannot understand it and they may get the wrong idea. Those whose beliefs are weak and who are neglectful in following the Ahkâm-i-islâmiyya, think that they are contented with Allâhu ta’âlâ’s qadâ and qadar. However, there must be evidence and proof for this state of contentment. If they beat a person, snatch away his property and insult him and he still doesn’t become angry, forgives them and pities them, it is understood that he is content with qadâ. But if he, while becoming angry at such times, pities those who disobey Allâhu ta’âlâ and

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[1] Their lexical meaning is fate, destiny. But these words will fall far too short of explaining qadâ and qadar. It is a very deep and important subject. It is explained in detail in the fourth chapter of the second fascicle of **Endless Bliss**.

says that it is their qadar (fate), he is irresponsible, a munâfiq[1] and religiously ignorant. Thus, it is a symptom of not having strong îmân for those who do not know qadâ and qadar to pity and love sinners and disbelievers. It is fard to dislike and to be hostile towards those who stand against Islam or who are hostile towards Muslims. As well, it is fard to feel hostility towards those who accept the jizya[2]. Allâhu ta'âlâ declares in the **Qur'ân,** in the last âyat of Sûrat-ul-Mujâdala: **"Those who believe in Allâhu ta'âlâ and the Day of Rising do not like the enemies of Allâhu ta'âlâ. Even if those disbelievers and munâfiqs are the fathers, mothers, sons, brothers and other close relatives of Muslims; they do not like them. I will put such Believers into Paradise."**

To appoint disbelievers as presidents over Muslims, by trusting them, is to disgrace Muslims, which is a grave sin. It is necessary to dislike holders of bid'at, i.e., those who want to defile the Muslims' îmân. A Muslim must feel hostility towards them, and he must not acknowledge their greetings. He must also inform other Muslims about them. It is necessary not to talk to or make close friendships with those who hurt Muslims with their behaviours, words and writings by giving false witness, unjust judgments, or by way of lies, slander, and derision, although they may have îmân, practise acts of worship, and avoid sinning. In fact, such people must be treated severely. We should mildly advise the sinners who do not hurt Muslims, even though they commit harâms, such as charging and paying interest, drinking alcoholic drinks, and gambling, Believers as they themselves may be. However, if they do not come to reason, we should not greet them or talk to them, but when they are sick we should visit them and acknowledge their greetings. [Those disbelievers who do not attack Muslims with their words, articles, or brute force must be addressed with kind words and a smiling face. We should not harm anybody.]

20 – Attitude that disbelievers have assumed towards Islam vary. However, they may be summed up in two major groups. Those in the first group mind their own worldly business and perform their acts of worship and do not attack Muslims. Realizing their inferiority against Islam's strength and greatness, they have

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[1] A person who innerly deny one or more of what the Qur'ân and the Prophet declare and who does not let others know of his disbelief.

[2] The tax which disbelievers under Muslim control pay to a Muslim government. Allâhu ta'âlâ commands the jizya in the Qur'ân in order to disgrace disbelief.

accepted to pay the jizya, thus accepting asylum in Islam's domination and justice. These disbelievers are called **Ahl-i dhimmat or dhimmî**. It is necessary to dislike disbelievers of this kind and to view them as enemies; yet it is harâm to oppress them or to hurt their hearts. It is written in the **'Siyar'** section of **Fatâwâ-i-Khayriyya**: "Something which is forbidden for Muslims is forbidden for the dhimmîs, too. Fornication, eating in public during Ramadân, violating the fast publicly, dancing, music, interest (a percentage of a sum of money loaned to someone or borrowed from someone), going out uncovered are forbidden for them, too. Only alcoholic drinks and pork are not forbidden for them. It is permitted to visit them when they are sick or at other times and to travel together with them." It is written in the subject on 'ta'zîr'[1] in **Multaqâ** and **Durr-ul-Mukhtâr** and in other Fiqh[2] books: "A Muslim who insults a disbeliever, for instance by saying, "You are an adulterer," or who hurts their hearts by saying 'disbeliever' or who backbites them will be subjected to ta'zîr, that is, he will be thrashed with a stick, for it is a sin to hurt others. Also, it is a sin to touch their property." It is written in the fifth volume of **Durr-ul-Mukhtâr:** "It is worse to torment the dhimmî, who is a non-Muslim compatriot, than it is to torment a Muslim. To mistreat and torture an animal is worse than doing the same thing to a **dhimmî**. It is permitted to greet the dhimmî and to shake hands with him in order not to hurt him. The case is the same with greeting a sinner who commits sins publicly."

The book **Beriqa** says while explaining the disasters incurred by one's own hands: "It is permissible to kill ants that do harm to man and his food, provided they will not be tormented or thrown into water. It is permissible to burn wood that has ants inside after shaking it or by banging it down on the ground. It is always permissible to kill mice, lice, fleas, scorpions and locusts. It is makrûh to throw lice, while they are alive, on the ground or to burn any living creature. It is permissible to slaughter, shoot or poison a harmful cat, a mad dog or wild beasts with a sharp knife. It is not permissible to thrash them. Thrashing is done in order to

[1] General name for various types of punishment which the Islamic religion inflicts for some crimes. The punishments of ta'zîr are explained in detail in the eleventh chapter chapter of the sixth fascicle of **Endless Bliss**.

[2] A branch of Islamic knowledge that mainly includes actions commanded, actions prohibited and actions neither commanded nor prohibited.

teach manners. Since an animal doesn't have reason it cannot be taught manners. In case it is necessary to kill a living thing, it is permissible to kill it by burning it when there is no other way."

It is permissible to excise one of a person's limbs in order to cure a disease like gangrene. It is permissible to incise into the bladder [the kidney and the gall] in order to get stones out. It is never permissible to slap a living thing on the face for any reason.

As for the second group of disbelievers; they cannot stand the brightness of the Islamic sun. They try to demolish the Islamic religion with all their forces and negative propaganda through media. These poor people do not realize that to eradicate Islam from the world means to deprive people of happiness, comfort, safety, and to expose themselves and all humanity to disasters and troubles. In short, it means to cut the ground from under their own feet. Allâhu ta'âlâ, by declaring: **"In order to avoid suffering the attacks and torments of disbelievers and in order to enable them to attain endless bliss, work as ceaselessly as is humanly possible. Make the most perfect media of war,"** in the sixtieth âyât of Sûrat-ul-Anfâl, commands us to honour these disbelievers by helping them to become Muslims or not to meddle with the daily work or the acts of worship of those who yield themselves to Islam's protection by accepting to pay the jizya. We must protect the lives, property, and chastity of such people. Thus, He wants the whole world to unite under Islam's flag; He wants everyone to have îmân and to love one another. He commands us to establish a justice that will include all those who persist in disbelief even though they understand Islam. We must endeavour to provide comfort for people, for animals, for the living, for the dead, and for all beings.

21 – Escaping Hell in the next world is peculiar only to those who adapt themselves to Hadrad Muhammad ''alaihis-salâm'. All the blessings in this world, all inventions, all degrees, all branches of knowledge will be available in the next world on the condition that one has followed the way of Rasûlullah. Otherwise, every good deed done by those who do not follow Allah's Prophet will remain in this world, causing their next world to be destroyed. That is, it will be nothing but an istidrâj[1] disguised in goodness.

22 – As a matter of fact, of all the useful and auspicious deeds in the world, the one which Allâhu ta'âlâ likes best is building a jâmi' (mosque). There are hadîths explaining that building a jâmi'

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[1] Allah's inciting a sinner to perdition by granting him success.

will bring about countless blessings. Nevertheless, Allâhu ta'âlâ declares in the eighteenth âyat of Sûrat-ut-Tawba: **"It is not permissible for disbelievers to build a jâmi'. It is not a reasonable and useful activity. Their building a jâmi' and all their deeds, which they like, will be useless for them on the Rising Day and, since they do not adapt themselves to Hadrat Muhammad, they will go to Hell and will be punished with very bitter torments eternally."**

He declares in the eighty-fifth âyat of Sûrat-ul Âl-i 'Imrân, **"Allâhu ta'âlâ does not like or accept the religion of those who wish for a religion other than the Islamic religion, which has been brought by Hadrat Muhammad. He who turns his back on the Islamic religion will suffer a great loss and will go to Hell in the next world."**

A person who worships for thousands of years, spends his life purifying his self, and becomes useful to those around him with his beautiful manners and the tools he has invented will not attain the endless bliss unless he adapts himself to Hadrat Muhammad.

He declares in the thirteenth âyat of Sûrat-un-Nisâ: **"Those who ignore the commandments of Allâhu ta'âlâ and His Prophet, Hadrat Muhammad** ''alaihis-salâm', **those who dislike the commandments and who say that they are not compatible with the century, with science, that they do not suffice for modern needs, will not escape the fire of Hell on the Day of Judgment. There is very bitter torment for them in Hell."**

23 – This world is a field for the next world. How unfortunate and stupid are those who, instead of sowing their seeds, eat them, thus depriving themselves of reaping much fruit. They do not prepare for that day on which siblings will avoid each other, a mother will disavow her children. These people will be wrong in this world and in the next and will repent in the end. He who is reasonable looks on this world only as an opportunity. During this short term, instead of enjoying worldly pleasures, he sows seeds by doing auspicious deeds, the ones which Allâhu ta'âlâ likes, and thus gathers the many blessings communicated in the âyat-i-kerîma. Allâhu ta'âlâ will give infinite blessings for the auspicious deeds and worships done in this short life. And He will eternally torment those who do not follow His Prophet and who dislike Islam.

[As a matter of fact, He declares in the hundred and seventy-second âyat of Sûrat-un-Nisâ: **"For those who, believing in Hadrat Muhammad, do the deeds useful for the Hereafter, Allâhu ta'âlâ will give what He promises and many other blessings in addition.**

He will inflict vehement punishment on those who presume that it is baseness and retrogression to worship Allâhu ta'âlâ, i.e. to obey Hadrat Muhammad. Such people pretend to be great by calling themselves modern and enlightened. There will not be a helper or an owner of power besides Allâhu ta'âlâ to rescue these disbelievers from Hell, who assume themselves to be superior to everybody."]

He Himself knows why He will torment them eternally. Men's short brains cannot comprehend it. For example, He commands various punishments for the murders done in the world. No man can understand the reasons, the ultimate divine causes in them. Likewise, He will torment unbelievers eternally for such a transient, short period of disbelief.

If a person attempts to rationalize all the commandments in the Qur'ân al-kerîm and and all the rules of the Ahkâm-i-islâmiyya within the scope of the human mind and tries to make his mind justify them, he has not understood or believed in the highness of the rank of prophethood. We should not read books that try to explain Islam by making it believable through reason and philosophy.

24 – It is stated in the book **Almunkizu Aniddalâl**: "As the things that are understood through reason are superior to those perceived through sense organs, and as the former may prove the latter wrong; that is, as our sense organs cannot perceive the things comprehended through reason, likewise reason is incapable of comprehending facts realized at the rank of prophethood. Reason has no other option than to believe. How can reason assess things which it cannot understand? How can it decide if they are right or wrong?

To try to investigate with reason the things that have been understood through convention; in other words, the things which Prophets have explained, is like forcing a loaded cart to go uphill while it can hardly move on a level road. If the horse is whipped uphill, it will either fall down or die from fatigue. Or, in order to get on the level road it has been used to, it will turn right or turn left, overturning the cart and spoiling its load. So, if reason is forced to solve the reality of the next world, which it cannot cope with or comprehend, the person will either go out of his mind, or, by attempting to liken it to worldly affairs, which he is accustomed to, he will go wrong, become deceived, and deceive others. Reason is a gauge, a tool used to measure things that are like those which can be perceived or felt through the senses or things that are

relative to them. Reason can compare them with one another and distinguish the good ones from the bad ones. Since it cannot discern things that have no relation with such things, it will be overwhelmed by them. Then, there is no other choice but to believe the things communicated by Prophets without consulting reason. It is understood that following Prophets is a necessity indicated by reason, and it is a way which is agreeble with reason. It is an action contrary to reason to attempt to consult reason about a Prophet's statements, which are beyond and above reason. It is like walking heedlessly at unfamiliar places in the pitch darkness of the night or the sailing of an inexperienced captain in the open sea without a compass on a dark night; they can at any moment fall into an abyss or whirlpool. As a matter of fact, philosophers and materialists, who attempt to explain facts through their imagination, have gone wrong in most of the things that were beyond their logic. They were bringing many facts into view, whereas, in fact, they were preventing people from attaining endless bliss. Reasonable ones among them have always been able to understand and communicate this pathetic situation. There are many examples. An article by Professor F.Arnold, a famous German chemist, states in his book **Tecribî Kimya** (Experimental Chemistry), which was published in Istanbul in Turkish: "The reason why improvements in science and knowledge have been at a standstill for almost fifteen hundred years is due to a fault in Aristotelianism."

In Islam there are many things that reason cannot comprehend, but there is nothing contrary to reason. If knowledge of the next world, things which Allâhu ta'âlâ likes or dislikes, and forms of worshipping Him were within mind's ability to understand, and if they could be ascertained through reason, there would be no need for sending thousands of Prophets. People would be able to see and find happiness in this world and in the next by themselves, and, in this case, Allâhu ta'âlâ would have sent Prophets in vain and unnecessarily (never!). It is because reason cannot find or solve the knowledge pertaining to the next world that Allâhu ta'âlâ sent a Prophet to every part of the world in each century, and finally, He sent Hadrat Muhammad as a Prophet for the whole world until the end of the world. All Prophets, instead of meddling in worldly affairs that are ascertained through reason, only commanded and encouraged their people to work in order to find them and utilize them, and they explained how each worldly affair can lead people to everlasting happiness or perdition. They also

explained clearly the things which Allâhu ta'âlâ liked and disliked. Then, let us be reasonable: An ignorant person who does not know of today's technical information and experiments, which expose to view the subtleties of Allah's infinite power, and who, let alone reading and understanding the books of Islamic superiors, has not even heard of their names –a fact that can be inferred from his words– and who is an enemy of Islam working under the mask of a philosopher, behind the veil of a newspaper writer; how can an idea put forward by such a person with his ever faulty reason ever be held superior to the words of Allah's Prophet? How can an ignorant person's words ever blemish our Prophet's commands and words, which encompass the knowledge of health, science, morals, justice and all branches of happiness that are written in our books and which are respected and admired by men of knowledge, experience and science that have come from all parts of the world for the last fourteen hundred years, and in which no one has ever been able to find any fault or defect? Can there be another case of wretchedness and misery more pathetic than this? The perfect wisdom is the wisdom that doesn't go wrong and doesn't make any mistakes. Can an ignoramus, who bandies thoughts about, claim that he never goes wrong – not only in affairs that mind cannot grasp, but perhaps even in his own daily affairs? Who will ever believe such a claim? Let alone a single person, today's supposedly most intelligent Christians come together and elect the wisest ones among them, and these people pass laws by using all their brains and knowledge. Then, expecting certain results, the same people grow dissatisfied and have to change their own laws. There is one thing on earth that is never defiled and which cannot be changed: the **Qur'ân al-kerîm** of Allâhu ta'âlâ and the hadîth-i-sherîfs of Rasûlullah, (i.e., his blessed utterances.)

A man of science who has thoroughly comprehended the rules of Islam and who has observed the short history of the scientific branches that form a basis for today's civilization will clearly see that in the course of history no technical achievement, no scientific fact has ever stood against Islam, but all have always been compatible with it. How can they be at odds while it is Islam which commands us to observe nature, to study matter and energy, and to rely on reason in everything? Allâhu ta'âlâ declares at many places of the Qur'ân al-kerîm: **"Take lessons from your predecessors by observing their lives, the path they chose, and what happened to them. Observe the earth, the skies, the living, the lifeless, and yourselves! Study the inner nature, the essence of**

what you see. Find and see, understand My greatness, and the dominion which I have over all these!"

Allâhu ta'âlâ has related îmân (which is the basis of Islam) to experimentation and the intellect. That is, the building of Islam has been erected upon these two principles. All other worships, blessings, and forms of obedience are the branches and twigs of this tree of îmân. Allâhu ta'âlâ, at many places of the **Qur'ân al-kerîm,** scolds and disgraces disbelievers because they didn't use their minds; they didn't think by observing the earth, the skies and themselves, so that they could have attained îmân. The book **Ma'rifatnâma** writes: "Sayyid Sherîf Jurjânî, a great Islamic scholar, says that the knowledge of astronomy helps a wise and reasonable person to realize the existence of Allâhu ta'âlâ. Imâm-ı Ghazâlî says that he who does not know astronomy and anatomy cannot realize Allah's existence and power."

Yes, the righteous religion of Hadrat Îsâ (Jesus) was changed insidiously in a short time by his enemies. A Jew named Paul claimed that he believed 'Îsâ, and it appeared as if he was spreading the religion of 'Îsâ ''alaihissalâm'. However, he annihilated the Injîl, which descended from heaven. Later four people appeared, and they put in writing what they had heard from the twelve apostles. Thus four books in the name of the Bible were compiled, but the lies of Paul were inserted into them. In addition, although an apostle named Barnabas correctly recorded what he had heard and seen from hadrat 'Îsâ, this Bible by Barnabas was also destroyed. In the course of time, the number of Injîls increased and concocted and different Bibles were read at different places. Constantine the Great, formerly a pagan, accepted Christianity, and after enlarging and improving the city, he gave it the name Constantinople (today's Istanbul). In the year 325 A.D. he convened three hundred and nineteen priests in Nicea, ordered all the Bibles to be united and a new Bible to be written, having many articles of paganism from his former religion inserted into it. Accepting Christmas Day as the beginning of the year, he established a new Christian religion. It had been declared in the **Injîl** (the real **Bible**) of Hadrat 'Îsâ and in the Bible written by Barnabas that Allah is one. Yet, because they did not have the original Injîl, the dogma of Trinity put forward by Plato, whom they esteemed as a philosopher, was integrated into these four defiled books. Constantine had this idea of Trinity put into the new Bible together with a number of fables. A priest named Arius said that this new Bible was wrong, that Allah is one, that Hadrat

’Îsâ was not His son but His born slave; yet they wouldn’t listen to him. They excommunicated him. Arius fled to Egypt and spread the tawhîd (unity of Allah) there, but he was killed.

The kings succeeding Constantine veered between Arius’s sect and the new Christianity. In Istanbul the second and the third, in Ephesus, which is between Izmîr and Aydın, the fourth, and in Kadıköy the fifth and again in Istanbul the sixth meetings were held, and thus many new Bibles appeared. Eventually, Martin Luther and Calvin made the final changes in 931 [A.D. 1524] and added lies to the truth heard from the hawârîs (the apostles of Hadrat ’Îsâ); Christians who believed in this new Bible were called **Protestants.** Thus, a religion contrary to reason and reality came forth in the name of Christianity. How can the attacks that are rightfully made against Christianity in Europe be deflected towards Islam?

Escaping torment in the next world is dependent only upon following Muhammad ‘’alaihis-salâm’. He who follows the way guided by him will attain the love of Allâhu ta’âlâ. Those who follow in his footsteps will be close to Allâhu ta’âlâ. He who adapts himself to him will get the happiness of being a faithful born slave of Allâhu ta’âlâ. The greatest ones of the more than a hundred and twenty-four thousand Prophets that came to the world desired to follow him. If Hadrat Mûsâ (Moses) had lived in his time, despite his greatness, he would have preferred to follow him. All Muslims know that Hadrat ’Îsâ will descend from heaven and follow his way. Muslims who are of his Ummat are the most auspicious and best of all people because they have adapted themselves to him. Most of those who will enter Paradise are from among them, and they will enter before all other people.

25 – The **Qur’ân al-kerîm** is nazm-i ilâhî (divine verse). The lexical meaning of nazm is to string pearls. It has been called nazm also because words are arranged side by side like pearls. Each poem is a nazm. The Qur’ân’s words are in Arabic. However, Allâhu ta’âlâ arranged these words side by side. These words were not arranged by any human being. When the words inspired into his blessed heart by Allâhu ta’âlâ were spoken by him in Arabic, they were not included in the Qur’ân al-kerîm. These words are called **hadîth-i qudsî**. Words in the Qur’ân al-kerîm, having been arranged by Allâhu ta’âlâ, descended in âyats. An angel named Jebrâil (Gabriel) recited the âyats with these words and letters, and Hadrat Muhammad, hearing them through his blessed ears, memorized them and immediately recited them to his

Companions. Allâhu ta'âlâ sent the Qur'ân in the language of the Quraish tribe. The book **Radd-ul-Muhtâr** says on the subject of 'oath' in its third volume: "As is said in the book **Fath-ul-qadîr,** Allâhu ta'âlâ sent the **Qur'ân** in words and letters. These letters are creatures. The meaning of these words and letters carries the divine word. These words and letters are called the **Qur'ân.** Also, the meanings indicating the divine word are the **Qur'ân.** The **Qur'ân,** which is the divine word, is not a creature. It is eternal in the beginning and eternal in the end, as the other Attributes of Allâhu ta'âlâ are." The **Qur'ân** began to descend on the Qadr Night, and it continued to descend for twenty-three years. As for the **Tawrat** (the book that descended to Hadrat Mûsa [Moses]), the Injîl (the Bible), and all other books and heavenly pages; each of them had descended as a whole, all at once. All of them resembled human words, and they were not miracles. For that reason, they were defiled, and soon changed. But the **Qur'ân** is one of the greatest miracles of Hadrat Muhammad, and it is unlike human words. These facts are written in detail in the hundredth letter of the third volume of **Maktûbât** by Imâm-i Rabbânî and in the books **Hujjatullâhi 'alal 'alamîn** and **Sharh-i Mawâhib,** (Vol. V, by Zarqânî.)

Once every year Hadrat Jebrâîl (Gabriel) would come (to our Prophet) and recite (to him) the part of the **Qur'ân** that had been revealed until that moment in accordance with its order in the Lawh-ul-mahfûz [see fn. (1) Preface]. And our master, the Prophet, would listen to it and repeat it. In the year when he (the Prophet) would honour the Hereafter, Jebrâîl came twice, reciting the whole of it. Hadrat Muhammad and the majority of his Ashâb memorized the whole **Qur'ân.** Some of the Ashâb memorized some sections of it and wrote down most of its other sections. In the year when Hadrat Muhammad ''alaihis-salâm' honoured the next world with his presence, Abû Bakr, the Khalîfa, gathering those who knew it by heart and, uniting the written parts together, formed a committee to write down the whole of the **Qur'ân** on paper. Thus, a book (a manuscript) called a **Mus-haf** was formed. Thirty-three thousand Ashâb of the Prophet decided unanimously that each letter of the mushaf was precisely in its correct place. The sûras (chapters) were not separated. Hadrat 'Uthmân, the third Khalîfa, separated the sûras from one another in 25 A.H. He put them in their order. After having six more mushafs written, he sent them to Bahrain, Damascus, Egypt, Baghdad [Kûfa], Yemen, Mecca and Medina. The mushafs all over the world today have

been reproduced by copying these seven. There is not even a point's difference amongst them.

There are one hundred and fourteen **sûras**, or sixty-two hundred and thirty-six **âyats**, in the Qur'ân-al kerîm. The are also reports wherein the number of âyats are stated to be over or below 6236, but these differences are because one long âyat was considered several short âyats, or a couple of short âyats were considered one long âyat, or the Basmalas before the sûras were considered to be within the sûras (by some scholars) and to be independent âyats (by others). Detailed information exists in the book entitled **Bostân-ul-'ârifîn**.[1]

Each poet employs a different method for developing nazm. For example, if we take a poem which Mehmed Âkif wrote towards the end of his life to an expert literary man who knows Mehmed Akif's and Nâbî's poems well, and tell him that this is a poem of Nâbî's, though he has never heard about this poem, won't he say upon reading it, "You are wrong! I know Mehmed Âkif's poetic style and that of Nâbî well. This poem is not Nâbî's; it is Mehmet Akif's"? Of course, he will. As the nazm, the arrangements of the words of the two Turkish poets are quite different from each other, likewise the **Qur'ân** is unlike any human word. It has been proven through experiments that the **Qur'ân** is not human words, and it can be proven any time. Let's take an example from the past. An Arabic poet wrote something displaying the delicacies of his literary art on a sheet of paper, among which he put a few lines of hadîth and at some other place an âyat dealing with the same things. Someone who knew nothing of Islam or the Qur'ân but who had a strong knowledge of Arabic was told that the writings belonged to a certain person and was asked to read them all. While reading, he stopped upon the hadîth, and said, "This part is unlike those above. There is a higher art here." When he came to the âyat, he said in a bewildered fashion, "This is unlike any word. There are meanings within meanings. It is impossible to understand them all."

The Qur'ân al-kerîm cannot be translated into any language, even into Arabic. It is impossible to translate any poem into its own language precisely. It can only be explained, interpreted. We should not read the **Qur'ân's** translations in order to understand it. To understand the meaning of an âyat means to understand what

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[1] Written by Nasr bin Muhammad Abulleys Samarkandî 'rahmatullâhi 'alaih', (d. 373 [983 A.D.].)

Allâhu ta'âlâ means through this âyat. A person who reads a translation of this âyat cannot learn murâd-i ilâhî (the divine meaning). He learns what the translator has understood according to his level of knowledge. And he who reads the translation written by someone ignorant or by an irreligious translator, learns not what Allâhu ta'âlâ says, but what the translator, who assumes that he understands it, is expressing from his own thoughts.

The government does not send a law concerning villagers directly to villagers because villagers cannot understand this law even if they can read it. This law is sent to governors of cities first. These governors, understanding it well and adding their explanations, send it to the mayors of towns, who, explaining it more clearly, send it to directors of districts. Directors of districts can understand the law with the help of these explanations and can explain them to headmen of villages. Headman of a village cannot have it understood just by reading it. The headman explains it to the villagers in the village dialect. By the same token, the **Qur'ân al-kerîm** consists of divine rules. It is divine law. Allâhu ta'âlâ has shown the way of happiness to His born slaves through the Qur'ân al-kerîm and has sent His own Word to the highest of mankind. Only Hadrat Muhammad can understand the meaning of the **Qur'ân al-kerîm.** No other person can understand it completely. Though the Ashâb-i kirâm ''alaihim-ur-ridwân'[1] knew Arabic as their native language and were literary and eloquent, they couldn't understand some âyats and asked Rasûlullah to explain them.

One day, 'Umar 'radiy-Allâhu 'anh' saw Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' saying something to Hadrat Abû Bakr as he passed by them. He went near them and listened. Others also saw them, yet they hesitated to go and listen. The next day, when they saw Hadrat 'Umar they said to him, "O 'Umar, Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was telling you something yesterday. Tell us, so that we can know." He (the Prophet) always used to say, **"Tell your brothers-in-Islam what you hear from me! Let one another know!"** Hadrat 'Umar said, "Yesterday Abû Bakr 'radiy-Allahu 'anh' had asked him about the meaning of an âyat which he couldn't understand, and Rasûlullah was explaining it to him. I listened for an hour, but I couldn't

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[1] A person who saw Hadrat Muhammad at least once when the Prophet was alive, is called a 'Sahâbî'. It goes without saying that a Sahâbî is a Muslim. Ashâb is the plural form of Sahâbî. All the Sahâbîs are called 'Ashâb-i-Kirâm'.

understand anything.” He was explaining everything according to the high grade of Abû Bakr. Hadrat ’Umar was so great that Rasûlullah said, **“I am the Last Prophet. No Prophet will succeed me. If there were a Prophet to succeed me, ’Umar would be that Prophet.”** Though he was so great and knew Arabic very well, he was not able to understand even the explanation of the **Qur’ân.** Rasûlullah used to explain it according to the degree of the person (he was talking to at the moment). The degree of Abû Bakr was much higher than Hadrat ’Umar’s. But he, too, and even Hadrat Jebrâîl used to ask Rasûlullah about the meaning, about the mysteries in the **Qur’ân.** [The book **al-Hadîqa,** while explaining the disasters incurred by one’s speech, communicates that Imâm-i Suyûtî wrote that Rasûlullah explained the meaning of the entire **Qur’ân** to the Ashâb-i kirâm.]

In short, only Hadrat Muhammad understood the meaning of the **Qur’ân** and explained it in his hadîths. It is he who explained the **Qur’ân.** The correct book of explanations of the Qur’ân is his hadîths. By not sleeping or resting, by sacrificing all their free time, our religious scholars gathered these hadîths and wrote books of tafsîr (explanations of the Qur’ân). The book of tafsîr entitled **Baydâwî**[1] is one of the most powerful among them. To understand even these books of tafsîr, it is necessary to learn the twenty main branches of knowledge well by working ceaselessly for thirty years. There are eighty subdivisions that are the branches of these twenty main branches of knowledge. One of the main branches is the science of **tafsîr**. These branches of knowledge had different savants and myriads of books. Various Arabic words that are used today have different meanings in the science of fiqh than from the meanings which they have in the science of tafsîr. Even the same word conveys various meanings, depending on its place in the **Qur’ân** and the particles it takes. The **Qur’ân’s** translations by those who do not know these vast branches of knowledge or made according to today’s Arabic convey meanings far from the meanings in the **Qur’ân-al kerîm**. Everybody understands the hints, the meanings from the symbols in the **Qur’ân** in proportion to the strength of his îmân. Tafsîr is not something done simply by writing or by expressing in words. Tafsîr is a radiance (nûr) that occurs to the hearts of great religious men. The books of Tafsîr are the keys to this radiance. As the jewels are revealed when you

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[1] Written by Qâdî ’Abdullah bin ’Umar ‘rahmatullâhi ta’âlâ ’alaih’, (d. 685 [1286 A.D.], Tabrîz.)

unlock the drawer with the key, in a similar way does a radiance occur to the heart by reading those tafsîrs. Those who knew the eighty branches of knowledge well understood the Tafsîrs and, in order to explain them to religiously ignorant people as we are, they wrote thousands of books suitable for people of various categories. Valuable Turkish Tafsîrs such as **Mawâkib, Tibyân, Abulleys** are among them. **Tibyân** is a tafsîr that was prepared in 1110 A.H. The tafsîr by Vehbî Efendi of Konya is a book of preaching. Since there are parts containing personal views in all those newly written books, which are considered to be the most valuable, their harm is greater than their benefit to those who read them. Especially those tafsîrs and translations by enemies of Islam and by holders of bid'at, which have been written to defile the meanings in the **Qur'ân-al kerîm,** are fully harmful. These are all poisonous.

A number of doubts and objections arise within the young people who read them. Besides, it is unsuitable for those who, like us, have little religious knowledge, to read tafsîrs and hadîths to learn Islam. It causes one to lose one's îmân if an âyat or hadîth is misunderstood or doubted. A tafsîr or hadîth cannot be understood only by knowing Arabic. He who considers those who know Arabic as savants is wrong. In Beirut and in other places there are many priests whose native language is Arabic and who know Arabic literature well. Yet none of them understands Islam. In a dictionary they published in 1956 and entitled **Al- Munjid,** they wrote Islamic names incorrectly, even the name of the Bâqî cemetery in Medina, and even the death-date of our Sayyid Rasûlullah.

A person who wants to understand, to learn the real meaning of the Qur'ân must read religious savants' books on Kalâm[1], Fiqh and morals. All these books have been derived and written from the **Qur'ân** and hadîths. Books written as translations of the Qur'ân do not convey a correct understanding. They enslave the readers to the ideas and purposes of their authors and cause them to deviate from Islam.

It is impossible to write the **Qur'ân** in the Latin alphabet. For this reason, the meaning becomes defiled. The transliterations thus read, become a meaningless crowd of noises rather than the **Qur'ân.** This fact is written in the magazine **al-Muallim,** printed in 1986. For example, salât will be fâsid (unacceptable), if one reads the word 'ehad' as 'ehat'.

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[1] Its lexical meaning is word, speech.

Today, it is seen that many people offer such defiled translations and books under the name of **The Turkish Qur'ân.** These books of dubious origin are given to youngsters and distributed in villages. They say, "The Arabic **Qur'ân** is in a foreign language. Don't read it! Read this one, which is in our native language." When observed carefully, it is understood that many of those who say so do not perform namâz or fast, that they have dived into the harâms and even into irreligiousness, and that they are bonded to Islam only in words. Why do these people sing and listen to Beethoven's Symphonies, Mozart's Figaro and Moliere's poems in German, Italian and French on radios and in bars? Why don't they say, "They are in foreign languages. We should sing them in pure Turkish?" They do not translate those symphonies and comedies into Turkish. For, they know that they cannot be properly translated into Turkish. Their nafses will not relish their Turkish versions. Their Turkish versions cannot be said to be Beethoven's or Chopin's works. By the same token, Muslims cannot enjoy these books as they enjoy the **Qur'ân;** they cannot nourish their souls.

The facts which we have stated above are written in a splendid style in the preface of **"The Turkish Ma'âl of Qur'ân-al-kerîm,"** prepared and published in 1381 [A.D. 1961] by the Directory of Religious Affairs in Turkey. The Director of Religious Affairs, H.Husni Erdem, the author of this preface says, "A book such as the Qur'ân-al-kerîm, which has the **balâghat-i ilâhî** (Divine Eloquence) and **I'jâz-î ilâhî** (Divine Conciseness), cannot be properly translated into any other language, Turkish or else. The explanations made under the light of former tafsîrs may be called ma'âl (explanations), rather than translations. It is not permissible to consider the words used to contain the meaning of the Qur'ân-al-kerîm as equal to the **Qur'ân** itself or to recite these words in namâz (salât) or to use them to deduce **hukm** (Judgements) without having first grasped the original properly. A translated version could never replace its original. There are expressions (words) in the **Qur'ân-al kerîm** that have various meanings. In the process of translation all the various meanings are reduced to one meaning and it cannot be known whether this meaning is the meaning Allâhu ta'âlâ is expressing **(Murâd-i Ilâhî).** Therefore, one should not dare to call it 'the translation of the **Qur'ân.**' Translating the Qur'ân al-kerîm into another language' and 'substituting the translated version for the Qur'ân al-kerîm' are two different issues." It is written in the explanation after the

preface (of the book we have named in the previous paragraph): "It it is not possible to translate this divine book **(Qur'ân),** which is above mankind and a mu'jîz, into Turkish properly. Therefore, the most correct way is perhaps to express in Turkish the meanings and ma'âl, which is understood from the Arabic originals, instead of translating âyats word by word. In fact, it is not possible to translate the **Nazm-i Jalîl** of the **Qur'ân** and at the same time preserve its original **I'jaz** and **Balâghat**; but to translate it in the form of a ma'âl is possible. It is not possible to indicate the features of both languages in a translation from one language into another. The first translation of the Qur'ân in Europe was rendered into Latin in 537 [1141 A.D.]. It was translated into Italian in 919 [1513 A.D.], into German in 1025 [1616 A.D.], into French in 1056 [1647 A.D.], and into English in 1057 [1648 A.D.]. Today there are about thirty translations in all these languages, but in these translations made by individuals with certain tendencies, there are many wrong interpretations and even purposeful errors. It is permissible to translate the Qur'ân into other languages, Yet one cannot learn all the rules of the Islamic religion from a translation. There are also other rules, which were determined through hadîth-i sherîfs, Ijmâ' and Qiyâs. These are learned in detail from books of Fiqh, (which were written by the scholars of Ahl as-sunnat.)"[1]

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[1] So highly esoteric are some teachings of the Qur'ân al-kerîm that their meanings have been comprehended only by our blessed Prophet, who in turn explained them to his Sahâba. His utterances explaining the Qur'ân al-kerîm are termed **hadîth-i-sherîf**s. Later, some new situations arose wherein hadîth-i-sherîfs were not clear enough so that people could decide on how to act. The blessed Sahâba delved deeper into the hadîth-i-sherîfs, spent sleepless nights in retrospect and tried to the best of their abilities and energies, eventually reaching a common solution about each of such problematic matters. It goes without saying, however, that that unanimous solution was totally based on the facts they had learned from the Qur'ân al-kerîm and from the Best of the entire creation 'sall-Allâhu 'alaihi wa sallam', and not on their personal views and opinions. This unanimity (or consensus) of the Sahâba is called **Ijmâ'**. And later, all the newly arising situations were likewise solved by the Tâbi'în, the Taba-i-tâbi'în, and the Salaf-i-sâlihîn (the earliest Islamic scholars). Those blessed scholars –May Allâhu ta'âlâ profusely reward those valuable people in the Hereafter– wrote those solutions for us in their myriads of books. All the Islamic teachings in their books are merely explanations of the Book, (i.e. the Qur'ân al-kerîm), the Sunnat, (i.e. the hadîth-i-sherîfs,) and the aforesaid Ijmâ', and have nothing to do with personal thoughts and views. The

Sayyid ’Abd-ul-Hakîm Arvâsî ‘rahmatullâhi ’alaih’, (1281 [1865 A.D.], Bashkal’a, Van, Turkey–1362 [1943], Ankara,) stated: “As is stated in the two hundred and twenty-fourth (224) page of a book, which occupies the number 1706 (seventeen hundred and six) of the ‘Shaikh-ul-islâm Veliyyuddîn Efendi’ section of the public library of Bâyezîd, Istanbul, translations of the Qur’ân are not the Qur’ân. For, the Qur’ân is the known poetic mû’jiz[1] book. It loses its i’jâz when it is translated (into another language. ‘I’jâz’ is the noun form of ‘mû’jiz’). Poetry translated (into another language) is no longer poetry.” The aforesaid book is a commentary to the book entitled **Ezkâr** and written by Imâm Nawawî (or Nevevî) ‘rahmatullâhi ta’âlâ ’alaih’, (631 [1233 A.D.] – 676 [1277], Damascus.) The commentator, Abû ’Abdullah Muhammad Shems-ud-dîn ’Uqaylî Behnesî Shâfi’î Naqshî, passed away in 1001 [1592 A.D.]. Behnes, (which lends its name to the blessed scholar,) is a township in central Egypt.

Allâhu ta’âlâ declares in the **Qur’ân al-kerîm: “My Book is in Arabic.”** He declares: **“I sent the Qur’ân down to Hadrat Muhammad in the Arabic language.”** Then, the totality of the words, letters and meanings which Allâhu ta’âlâ sent down through an angel is the **Qur’ân.** The books that are not so cannot be called “the **Qur’ân.**” He who calls these books “the **Qur’ân**” will lose his iman. He will become a disbeliever. If it is translated into another language or even into Arabic it is called an explanation of the Qur’ân. Also, if one of its letters is changed even without the meaning being defiled, it is not the **Qur’ân** anymore. Moreover, if any change is made in reading it without any letter being changed, it is not called the **Qur’ân.**

This is written in **Rıyâd-un-nâsihîn.** The **Qur’ân** which follows the rules of Arabic grammar and which doesn’t change the meaning, but which is unlike the one which was collected together by Hadrat ’Uthmân, is called **Qirâet-i Shâzza**. It is not permissible to read it during namâz or at any other place; it is a sin. A few of the Ashâb-i kirâm ‘radiy Allâhu ta’âlâ ’anhum ajma’în’ recited the Qirâet-i Shâzza, but there was no unanimity. It is not called **Qirâet-**

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onerous work those valuable scholars undertook has been termed **Qiyâs** (or ijtihâd), and the scholars themselves are called **Scholars of Ahl as-sunna(t)**. It is those blessed people ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’ who conveyed to us the Islamic religion in its pristine purity without a tiniest change.

[1] (Something) that makes (others) incapable. (It is an adjective.)

i Shâzza to recite in a fashion in which none of the Ashâb-i kirâm is said to have recited. It is necessary to imprison or to thrash a person who recites so. It is an act of disbelief to recite in a fashion in which none of the religious savants have recited, even if it does not defile the meaning or the words.”

Translations of the **Qur’ân** in other languages are not called the **Qur’ân.** They are called ma’âl or explanations of the **Qur’ân.** If they have been prepared by devout Muslims who are experts and who have good intentions towards the subject, they can be read in order to understand the meaning of the **Qur’ân.** There is nothing wrong in this. They cannot be read as the **Qur’ân** itself. It does not yield thawâb to read them as the **Qur’ân**. On the contrary, it is a sinful act to do so. Muslims should read the **Qur’ân** as Allâhu ta’âlâ revealed it. It yields thawâb also to read it without understanding the meaning. Certainly it is all the more blessed and better to read it and to understand the meaning.

Different dialects of Arabic are spoken in Egypt, in Iraq, in Hijâz and in Morocco. In which of these dialects of Arabic will the **Qur’ân** be explained? For understanding the **Qur’ân,** it is necessary to know Qouraish Arabic, not today’s Arabic. For understanding the **Qur’ân,** it is necessary to wear out the elbows with studying for years. We should understand it by reading the tafsîrs, the explanations written by Islamic savants who have understood it by studying so. Youngsters who read the jerry-made translations will consider the **Qur’ân** as a book consisting of mythological stories, unnecessary and useless thoughts, or only ordinary words. Taking a dislike to the **Qur’ân**, to Islam, they will become disbelievers. That seems to be a new stratagem, a new trick of Islam’s enemies in their efforts to misguide Muslims’ and martyrs’ children towards an irreligious education by duping them into reading translations of the Qur’ân al-kerîm, and for that end they exploit all sorts of causistry, such as: “Read the **Qur’ân** in pure Turkish. Do not read the Arabic **Qur’ân,** which is in a foreign language.”

Hadrat Ibn-i Hajar-i Makkî writes in the thirty-seventh page of his book **Fatâwâ-i Fiqhiyya:** “It is harâm according to the unanimity (of savants) to write the Qur’ân in any letters other than Arabic or to translate it into any other language and then read it in the name of reading the Qur’ân al-kerîm. Hadrat Salmân-i Fârisî ‘radiy-Allâhu ’anh’ did not write the Sûrat-ul-Fâtiha in Persian for the Iranians. He did not write its translation, either. He wrote the Persian explanation of the Sûrat-ul-Fâtiha. It is harâm to write it in

letters other than Arabic or to read the **Qur'ân** which is written so. It is harâm according to the unanimity even to change the **Qur'ân** by writing it in Arabic letters as it is read. To write so would mean to dislike what the Salaf-i sâlihîn, that is, the early Muslims did, and to regard them as ignorant. For example, in the Qur'ân the word **ribû** is pronounced and read as **rîbâ**, but it is not permissible to write it as it is pronounced. When the **Qur'ân** is translated into other languages, the i'jâz of Allah's word is defiled, and the divine poetry changes. It is harâm to change the places of the âyats in any sûra, for the order of the âyats is certainly correct. But the correctness of the order of the sûras is established through supposition. For this reason, it is makrûh to read and write it by changing the order of the sûras. It is incorrect to say that writing the Qur'ân in other letters or writing or reading its translation will facilitate learning it. Even if it were correct, that would not cause it to be permissible."

It is written in **Mawdû'at-ul-'Ulûm:** "Teachings in the Qur'ân are of three categories. The first category comprises facts which He has not imparted to anybody. Nobody besides Allah Himself knows Him, His Names and Attributes. The second type of knowledge He has intimated only to Hadrat Muhammad. No one besides this exalted Prophet and the superior savants, who are his inheritors, can explain this type of knowledge. Examples of this are the âyats called 'mutashâbih'." The third category embodies teachings which He has communicated to His Prophet and has commanded him to teach them to his Ummat (Muslims). This knowledge also is of two parts. The first part contains **Qisâs** (histories), which describe the states of past people, and the **Akhbâr** (news), which explains the things that He has created and will create in this world and in the next. These can be understood only after being explained by Rasûlullah 'sall Allâhu 'alaihi wa sallam'. They cannot be understood through mind or experimentation. The second type can be understood through mind, experimentation and by learning Arabic. Such is the case with deriving rules from the **Qur'ân** and understanding scientific knowledge. Imâm-i Nasafî 'rahmatullâhi ta'âlâ 'alaih' writes in **'Aqâid**: "Meanings are to be given in accordance with the Arabic teachings. It will be ilhâd[1] and disbelief to give other meanings as did the aberrant Ismâ'îlis (one of the groups of Shîites)."

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[1] To go out of the religion by misunderstanding one or more parts of the Qur'ân. He who does so is called a mulhid.

Those who make corrupt tafsîrs according to their own minds and opinions are of five types:

1 – Ignorant people who do not know the prerequisites that are necessary for tafsîr.

2 – Those who interpet âyats that are mutashâbih (see above).

3 – Those in the aberrant groups and religion reformers who interpret according to their corrupt thoughts and wishes.

4 – Those who interpret without understanding well enough through proofs and documents.

5 – Those who interpret incorrectly by following their nafs and the devil.

26 – All the rules of Islam are derived from the **Qur'ân.** The **Qur'ân** incorporates within itself all the rules contained in the heavenly books sent to all Prophets 'salawâtullâhi 'alaihim' and even more. Those with blind eyes, little knowledge and short brains cannot see this fact. These rules in the **Qur'ân** are of three types.

Men of reason and knowledge can easily understand the first type of rules through the verse, through the signal, through the denotation, through the inclusion, through the necessitation and through the conclusion of the **Nass**. That is, every âyat has various meanings and edicts with respect to its sentence, signal, denotation, inclusion, necessitation and conclusion[1]. (Nass) means

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[1] To understand this point more clearly an example must be given: An âyat of the Qur'ân declares: "Do not say, **'Ugh!' to your parents!**" What this âyat points out through these words is:

1- The verse (**ibârat-i-nass**): Do not use this word "ugh!" towards your parents.

2- Signal (**ishârat-i-nass**): Do not use the words that will hurt your parents' hearts. This is what this âyat points out through these words.

3- Denotation (**delâlat-i-nass**): Do not do anything that may hurt your parents' hearts.

4- Inclusion (**mezmûn-i-nass**): Do not beat or kill your parents.

5- Necessitation (**iltizâm-i-nass**): Do favours to your parents.

6- Conclusion (**iktizâ-i-nass**): Offending your parents causes disasters; pleasing your parents causes happiness.

Six types of meanings, as exemplified above, have been derived from each âyat that communicates rules.

âyats and hadîths with clear and obvious meanings.

The second type of rules in the **Qur'ân** cannot be understood clearly. They can be derived through ijtihad[1] and istinbât[2].

In the ahkâm-i ijtihâdiyya (rules of the second type that can be understood through ijtihâd), any one of the Ashâb-i kirâm could disagree with the Prophet. Yet these rules could not have been defective or doubtful during the time of our Prophet because if a wrong ijtihad was formulated, Hadrat Jebrâil would descend and the wrong ijtihâd would immediately be corrected by Allâhu ta'âlâ. Thereby, right and wrong were immediately differentiated from each other on the spot. However, rules that were derived after our Prophet 'sall Allâhu 'alaihi wa sallam' honoured the next world were not so, and the correct and incorrect ijtihâds remained mixed. It is for this reason that it is necessary both to practise and to believe the rules that were derived during the time of Wahy[3]. It is necessary to practise the rules that were derived after our Prophet also. Yet it does not spoil one's îmân to doubt about an ijtihâd on which there has been no ijmâ[4].

The third group of rules in the Qur'ân are so profound, so well hidden that human power falls short of understanding and deriving them. They cannot be comprehended unless they are explained by Allâhu ta'âlâ. And this fact has been shown and explained only to our Prophet 'sall Allâhu 'alaihi wa sallam'. It has not been explained to anybody else. These rules also are derived from the **Qur'ân,** yet since they have been explained by the Prophet 'sall Allâhu 'alaihi wa sallam', they are called **Sunnat**. Concerning the rules of the first and third types, nobody can disagree with the Prophet. All Muslims have to believe and follow them. But on the ahkâm-i ijtihâdiyya, every mujtahid[5] has to follow the rule that he has derived. He cannot follow the rules of other mujtahîds. A mujtahid cannot say that another mujtahid has been wrong, or that he has deviated from the righteous way on account of his ijtihâd. For each mujtahid, his own ijtihâd is correct and right. Our Prophet

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[1] Ability to understand the meanings of symbolic âyats in the Qur'ân.

[2] It means to extract the essence of something.

[3] Allah's commands that come to Prophets directly or through an angel. The entire Qur'ân is Wahy that has come through the angel Jebrâîl.

[4] Unanimity of the Ashâb-i-kirâm on a religious matter that has not been explained clearly in the Qur'ân or hadîths.

[5] He who understands the hidden, symbolic meanings in the Qur'ân.

would command his Sahâbîs whom he sent to distant places to act in accordance with the rules of the **Qur'ân** on matters they would be confronted with, but in case they could not be found in the **Qur'ân**, to look them up in hadîths, and in case they could not be found there, either, to act in accordance with their own understandings and ijtihâds. He would forbid them from following others' inferences and ijtihâds, even if others were more learned and greater than themselves. No mujtahid, none of the Ashâb-i kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' ever anathemized another mujtahid or Sahâbî on account of their ijtihâd or called their ijtihâd 'wrong'. They did not utter such evil terms as 'sinner' or 'aberrant' about those who disagreed with them.

The greatest of the mujtahids succeeding the Ashâb-i kirâm 'radiy-Allâhu ta'âlâ anhum ajma'în' is Imâm-i a'zâm Abû Hanîfa 'radiy-Allahu 'anh'. This great leader had wara' and taqwâ in everything he did. In everything he did he followed our Prophet in the fullest sense of the word. He reached such a high grade in ijtihâd and istinbât that no one else could be compared with him.

[There had been people before him who were more learned and greater than he. Yet during their lifetimes aberrations had not spread; therefore, they had not prepared gauges to differentiate what was correct from what was incorrect. Instead they had dealt with more valuable matters.]

Hadrat Imâm-i Shâfi'î[1] said: "All mujtahids are Imâm-i A'zam Abû Hanîfa's children." He said so because he understood something of the genius of this great leader of ijtihad. Hadrat 'Îsâ (Jesus), after descending from heaven in a time close to the end of the world, will act in accordance with Hadrat Muhammad's religion and will derive rules from the **Qur'ân.** Hadrat Muhammad Pârisâ, one of the great Islamic savants, says: "All the rules which such a great Prophet as Hadrat 'Îsâ will derive through ijtihâd will be in agreement with the rules in the Hanafî Madhhab; that is, they will conform with the great leader's ijtihâd." This shows how accurate and how correct the great leader's ijtihâd is. The Awliyâ[2] said that they saw through the heart's eye that the Hanafî Madhhab was like an ocean, while the other Maddhabs were like small rills and brooks. Hadrat Imâm-ı A'zam Abû Hanîfa

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[1] The leader of the Shâfi'î Madhhab, which is one of the four righteous Madhhabs in matters pertaining to Islamic practices

[2] Person or persons whom Allah loves.

surpassed everybody also in following the Sunnat in his ijtihâd, and he took even Mursal[1] hadîths as well as Musnad[2] hadîths as documents. He also held the words of the Ashâb-i kirâm superior to his own understanding and findings. He understood better than anybody else the greatness of the grades which the Ashâb-i kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' had attained by having the honour of being together with our Prophet 'sall Allahu 'alaihi wa sallam'. No other mujtahid was able to do so. Those who say that Imâm-i A'zam derived rules from his own mind, that he was not dependent upon the **Qur'ân** and hadîths are disparaging millions of Muslims, who have been worshipping for centuries on the earth, with having been on a wrong and fabricated path and even with having been outside of Islam. Only block-headed and ignorant people who are unaware of their own ignorance or the enemies of Islam, who want to demolish, to spoil Islam, will say something of this sort. A few ignorant people, a few zindiqs, memorizing a few hadîths and presuming that Islam is no more than that, deny the rules of which they have not heard and of which they have no knowledge. Yes, an insect that has remained in the cavity of a rock will consider the earth and the sky as consisting of only that hole.

The chief of the Ahl-i sunnat and the founder of Fiqh is Imâm-i â'zam Abû Hanîfa 'rahmatullâhi ta'âlâ 'alaih'. Three-fourths of the rules of Islam that are being practised all over the world belong to him. He has a share also in the remaining one-fourth. He is the host, the chief of the family in the Islamic religion. All the other mujtahids are his children.

[All the rules which a mujtahid has derived are called a **Madhhab**. As of today, out of hundreds of Ahl-i sunnat Madhhabs, only four Imâms' Maddhabs have been transferred into books, and the others have been partly forgotten. The names and the (Hijri) dates of the deaths of the four Imams are: Abû Hanîfa 150, Mâlik bin Enes Asbahî 179, Muhammad Shafi'î 204, and Ahmad bin Hanbel 241. Non-mujtahids have to follow one of these four Madhhabs in all their practices and acts of worship. This means to say that our Prophet's 'sall Allâhu 'alaihi wa sallam' way is the way shown by the **Qur'ân**, and the hadîths, i.e. by the (two sources called the) Sunnat; and by the ijtihâd of the mujtahids. Besides these three documents, there is the **Ijma'-i Ummat**, which is, as is written under the subject of 'Imprisonment' in **Ibni 'Âbidîn**, the

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[1], [2] Kinds of hadîths are explained in the sixth chapter of the second fascicle of Endless Bliss.

words of the Ashâb-i kirâm ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’ and those of the Tâbi’în[1]. That is, they are the things which none of them rejected or denied upon seeing them. The Shiites’ claim in the book **Minhâj-us-sâlihîn** is not correct. They say that it is not permissible to adapt ourselves to a dead person.]

Islamic religion has reached us through these four sources. These four sources are called **“Adilla-i shar’iyya.”** Everything outside these sources are bid’ats, irreligiousness, and falsities. The inspirations and the kashfs that occur to the hearts of great men of Tasawwuf [see articles 35 and 40, respectively] cannot be proofs or documents for the rules of the Ahkâm-i-islâmiyya. (Kashf will be explained in the following pages.) Correctness of kashfs and inspirations is judged by their compatibility with the Ahkâm-i-islâmiyya. A Walî who has attained a high grade in Tasawwuf or Wilâyat has to follow a mujtahid, like Muslims in lower grades. The Awliyâ such as Bistamî, Junayd, Celâleddîn-i Rûmî and Muhyiddîn-i Arabî were raised in rank by adapting themselves to a Madhhab as everybody else did. Adhering to the rules of the Ahkâm-i-islâmiyya is like planting a tree. The knowledge, the ma’rifat, the kashfs and tajallîs, the divine love and muhabbat-i dhâtiyya[2] that occur to the Awliya are like the fruits of this tree. Yes, the purpose in planting the tree is to get the fruit. But, it is necessary to first plant the tree for obtaining the fruit. That is, unless there is îmân and the rules of the Ahkâm-i-islâmiyya are performed, there can be no Tasawwuf, tarîqat or Awliyâ. Those

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[1] A person who saw the Prophet at least once when the Prophet was alive is called a Sahabî. It goes without saying that a disbeliever could not be a Sahabî or Ashâb. Ashâb means Muslims who saw the Prophet at least once. All of the Ashâb are called Ashâb-i-kirâm. When we say Ashâb-i-kirâm, we mean all the Muslims who were with him, spoke to him, listened to him, or, at least, saw him. If a person did not see the Prophet, but if he saw one of the Ashâb-i-kirâm, he is called a Tâbi’. The plural form of Tâbi’ is Tâbi’în. When we say the Tâbi’în, we mean all the Muslims each of whom saw at least one Sahabî at least once. A person who saw one of the Tâbi’în is called Taba’-i-tâbi’în. When we say Salaf-i-sâlihîn, we mean the Ashâb-i-kirâm, the Tâbi’în and the Taba’-i-tâbi’în.

[2] Love for only Allah without including His Attributes. Divine love is love for Allah together with His Attributes. Please see the sixtieth chapter of the current book, and also the forty-first and the fifty-seventh chapters of the third fascicle, and the thirty-second chapter of the sixth fascicle, of **Endless Bliss**.

[3] A person who endeavors to defend and spread his own thoughts under the name of Islam, though they are, in fact, incompatible with Islam.

who claim so are zindîqs[3] and irreligious people. We should beware from such people more than we would do from a lion. A lion will only take away our life. But such people will take away our faith and îmân. [It is written in the book **Maraj-ul-Bahrayn**, which quotes Ahmad Zerrûq as saying that Imâm-i Mâlîk 'rahmatullâhi ta'âlâ 'alaih' said: "Anybody who dives into Tasawwuf without learning Fiqh becomes a zindiq; and anybody who learns Fiqh and yet is not aware of Tasawwuf, goes astray; but those who obtain knowledge of both Fiqh and Tasawwuf attain the truth. Anybody who learns Fiqh correctly and who tastes the sweetness of Tasawwuf becomes a 'perfect kâmil'." All the early men of Tasawwuf were in the Madhhab of a scholar of Fiqh before they attained perfection. The statement, "People of Tasawwuf don't have a Madhhab" does not mean that they left their Madhhabs, but rather it means that they knew all the Madhhabs and that they always observed the rules of all of them. They performed their duties in accordance with what was best and what was on the safe side. Junayd-i Baghdâdî was in the Madhhab of Sufyân-i Sawrî; 'Abdul Qâdir Geylanî was a Hanbalî; Abû Bakr Shiblî was a Mâlikî; Imâm-i Rabbânî and Jarîrî were in the Madhhab of Hanafî; Harîs-i Muhasibî was a Shâfi'î 'qaddasallâhu ta'âlâ asrârahum'.]

27 – Sayyid 'Abdulhakîm Arwâsî 'rahmatullâhi 'alaih'[1] says in his book **Sahâba**: "**İjtihâd** means to work with all one's might, to strive and to take pains. In other words, it is to strive to derive the rules to solve problems that have not been explained clearly and openly in the **Qur'ân** or in the hadîths, by likening them to matters that have been explained clearly and in detail. This could be done only by our Prophet 'sall Allâhu 'alaihi wa sallam', by all his Ashâb and, of all the other Muslims, by those who have been promoted to the grade of ijtihâd; these exalted people are called **mujtahids**. Allâhu ta'âlâ commands us to perform ijtihâd at many places of the **Qur'ân**. Then, it is farz (or fard) for mutlaq mujtahids to perform ijtihâd. They are great people who can understand the rules of the Ahkâm-i-islâmiyya and religious matters lying in the depths of the

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[1] He was a great and profound religious savant. His name was mentioned in the preface of our book. His letter to a university student radiates knowledge. It was translated into English and published as a brochure. The current book includes that letter. He passed away in 1362 A.H. (1943). The English version of the book entitled **Sahâba** is available from Hakîkat Kitâbevi in Istanbul, Turkey.

âyats and hadîths that do not have clearly understandable meanings, by using their understanding of the text and the meaning that can be inferred from the text. Being a mujtahid requires knowing the high branches of Arabic thoroughly, knowing the Qur'ân by heart, knowing what each âyat means, the meanings that it indicates, the meanings lying hidden in it, the meanings that must be given according to the subject, knowing when âyats descended, why they descended, about what they descended, if they are general or particular, if they are nâsikh or mansûkh,[1] if they are conditioned[2] or unconditional, how they have been derived from Qirâat-i Sab'a and Qirâat-i Shâzza[3], knowing by heart the hundreds of thousands of hadîths that are in Qutub-i sitta[4] and other hadîth books, knowing when and why each hadîth was said and how comprehensive its meaning is, which hadîth is before or after the other, the events that have to do with it and upon what events and happenings it was said, by whom they were communicated or narrated and the state of the morality of the persons who communicate it, knowing the methods and rules of the science of Fiqh, comprehending the twelve branches of knowledge and the indications and symbols of the **Qur'ân** and hadîths and their clear and hidden meanings and having these meanings fixed in the heart, and having strong îmân and a bright, pure heart and a conscience possessing superior qualities and serenity. The book entitled **Radd-i-Wahhâbî**, (which was written in Persian by Muftî Mahmûd Sâhib, an Indian scholar,) contains detailed information about 'ijtihâd' and 'tafsîr'. The book entitled **Radd-i-Wahhâbî** was

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[1] Some âyats were changed by some other âyats that descended later. The former are called mansûkh, which means 'changed.' The latter are called nâsikh, which means 'the one that has changed the other.' The âyat about wine is an example.

[2] Some âyats depend on some conditions, e.g. the âyat that reads: "O Believers, perform namâz," is conditioned, because to perform namâz one has to be sane and pubert, and has to have a ritual ablution, etc. But the âyat that reads: "O people, have îmân," is unconditional because everybody has to have îmân.

[3] Some âyats in the Qur'ân are read in seven different ways. Sab'a means sevens. Each reading has a different meaning. Qirâat-i Shâzza means the word which a few of the Prophet's companions used to recite in an unusual manner.

[4] The six hadîth books which all Islamic savants have confirmed to be correct. Please see the sixth chapter of the second fascicle of **Endless Bliss**.

printed in Delhî in 1264 h. and in Istanbul in 1415.

"All these superior qualities could exist only in the Ashâb-i kirâm and, later, in some of the great Awliyâ who lived within the earliest two hundred years of the period after them. Later, opinions and predispositions branched out and bid'ats started to appear and spread. In process of time such auspicious people decreased in number and by 400 A.H. there was no one left to satisfy all these conditions, that is, who was a mutlaq (absolute) mujtahid." By the end of the fourth century after the Hijrat, (Hegira, i.e. our Prophet's migration from Mekka-i-mukarrama to Medina-i-munawwara,) there was no longer any need for a mujtahid in that capacity. For, Allâhu ta'âlâ and His Messenger Muhammad ''alaihis-salâm' had already disclosed all the rules to comprehend the entirety of the changes and innovations in life styles and scientific means to be effected till doomsday. And mujtahids, in their turn, studied them, understood them well, and explained them. How these rules are to be applied to newly arising situations and events is written in books of Tafsîr and Fiqh by the scholars succeeding those great mujtahids. These scholars, who are called **mujaddid**s, (exist today, and they) will exist till doomsday. It must be determined, therefore, that people who advocate that amendments and changes must be added to âyat-i-kerîmas and hadîth-i-sherîfs, (i.e. to the nass,) and who strive to distract Muslims with fallacies such as, "There have been improvement in scientific means, so that we have been confronting with new events. Men of religion should come together, write new tafsîrs, and cooperate in the accomplishment of new ijtihâds," are enemies of Islam; they are **zindiqs**. The most baleful enemies of Islam are of British origin.

The United Kingdom, based on a bedrock made up of cruelty, oppression, trickery, and treachery, invaded forty countries in Canada, in Australia, in Asia, and in Africa by way of cultural imperialism and brutal force, and subdued them into being British colonies. What they did first as a requirement of the abhorrent British policy was to exterminate the languages, the religions, and customs and cultures of those countries. The next step was to tap and exploit their subterranean and aboveground resources. All attempts of resistance were supressed in a bloody manner. All madrasas and schools teaching the Islamic religion were closed. All scholars and men of religion who could show the right way to the people, including students, were put to death. It is written in the daily Turkish newspaper entitled Türkiye and dated 18.03.2000

that during the Çanakkale war, two hundred and seventy-four thousand (274,000) Muslims were martyred by the British. Books teaching the Islamic religion were destroyed so that the new generations should be raised as irreligious people.

As the British annexed India during the Ottoman–Russian war in 1877, they had already guaranteed the support of Midhat Pâsha. For, Midhat Pâsha, on account of his being a registered member of the notorious Scottish (Masonic) Lodge, had been used as a British agent by the British government, had dragged the Ottoman State into the war, and had had Sultân 'Abd-ul-'Azîz (1245 [1830 A.D.] – 1293 [1876]) the thirty-second Ottoman Pâdishâh and also the ninety-seventh Islamic Khalîfa, martyred.

Owing to the slanderous casuistry that "A man of religion will not need scientific knowledge," which had been concocted by the spies being employed in the name of western experts in cooperation with the westerly orientated Ottoman statesmen, scintific programs were expunged from the madrasa curriculums. Thereafter, the men of religion who had thereby been deprived of scientific knowledge were blamed as ignoramuses who were "unaware of science", which in turn was exploited as a stratagem for the estrangement of younger generations from Islam.

28 – The actions that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' did or avoided doing are of two types:

The first type of actions consists of the ones which he performed, or avoided doing, as requirements of worship. Every Muslim has to adapt himself to these performances and avoidances. Actions which do not conform with them are bid'ats. The second group are the actions being practised as customs by the people of the cities and the countries in which he lived. He who dislikes them and says that they are unpleasant becomes a disbeliever. But it is not obligatory to practise them. An action not conforming with them is not a bid'at[1]. Doing or not doing them depends on the customs of one's country and nation. They are categorized as mubâh. They do not have anything to do with the religion. Each country has different customs. In fact, customs of a

[1] Bid'at means an act, a belief, a behaviour that is practised or held as if it were an Islamic commandment, while in actual fact it has nothing to do with Islam; or something that is avoided as if it were something prohibited by Islam, although it is not the case. Bid'ats are worse than any other sinful act, since they involve a slander against the Islamic religion.

country may change in the course of time.

Ibni ’Âbidîn ‘rahmatullâhi ta’âlâ ’alaih’, while explaining the sunnats of ablution, writes: **“Mashrû’at**, namely ’ibâdât, i.e. things which Muslims were commanded to practise, are of four categories: **fard, wâjib**, **sunnat** and **nâfila**. Plain commandments by Allâhu ta’âlâ are called fard. Allâhu ta’âlâ’s commandments that are not as clear as a fard, but are inferred through deduction are called **wâjib**. Those acts of worship that are neither fard nor wâjîb but which Rasûlullah himself advised or practised are called **sunnat**. If he performed them steadily and omitted them rarely, and if he did not say anything to those who omitted them, they are called **sunnat-i hudâ** or **sunnat-i muakkada.** They are the shi’âr (symptoms) of the Islamic religion. [That is, they are peculiar to this religion; they don’t exist in other religions.] When he saw someone omit a wâjib, he used to dissuade him from omitting it. If he himself omitted it from time to time, it is called **sunnat-i ghayr-i muakkada.** It is makrûh to omit **a sunnat-i muakkada.** It is a venial sin. Allâhu ta’âlâ promised to give **thawâbs** for all acts of worship. But, being rewarded for a certain act of worship requires intending for it. To intend is to obey the commandments and to remember the fact that the worship is being done to attain the **ridâ** (grace) of Allâhu ta’âlâ. To perform these three categories of worship in their proper times is called **adâ**. [Not to perform them in their proper times, but to perform them after their proper times are over is called **qadâ**. To perform them again upon one’s own wish after adâ or qadâ is called **nâfila** worship.] It is more blessed to perform **fards** and **wajîbs** as nâfila than performing sunnat-i muakkadas. Acts which Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ performed continuously not as ’ibâdat (worship) but as **’âdat** (habit) are called **sunnat-i zawâid.** His style of attirement, his sitting and standing and his beginning from the right hand side while doing good things are in this category. Those who practise them are also rewarded. It is not necessary to intend to get a reward for them. If they are intended, then they become acts of worship. Their blessing increases. It is not makrûh to omit the **sunnat-i zawâid** and the nâfila worships.” Nevertheless, following Rasûlullah ‘sall Allâhu ’alaihi wa sallam’ also in acts pertaining to his habits supplies one with many advantages and causes much happiness in this world and in the next.

29 – Ibni ’Âbidîn ‘rahmatullâhi ’alaih’ in explaining the makrûhs of namâz says: “Things which disbelievers do and use are of two groups: The first group are things which they do as customs,

that is, things which each nation, each country does as its customs. Out of these, doing or using things that are not harâm and that are useful is never a sin. [Wearing trousers, fez, different types of shoes, using spoons and forks, eating meals at a table, putting each person's meal in a dish in front of him, cutting the bread in slices with a knife, and using various tools and gadgets are all behaviours concerning customs and are mubâh. It is not a bid'at or a sin to use them.] Rasûlullah wore shoes specially made for priests." Among them, doing or using the ones that are unpleasant and loathsome and which are not useful is harâm. But, after two Muslims use them, they become **(Islamic customs)** and are not harâm for the third Muslim who uses them. The first and second Muslims become sinful, but not the others. In the book **Qâmûs-ul-â'lam,** in the passage giving information about Timurtaș Pâsha, it is written: "Timurtaș Pâsha is the person who designed the color of the Ottoman Banner, and also the shape of today's Turkish flag with its crescent and star. He also gave today's red colour to the fez, which had been white up until that time." The colour of the Abbâsî State's flag was black. It was changed to white during the time of khalifa Ma'mûn. As it can be seen, the fez was not taken from the Hungarian people, but rather, it was developed by the Turks.

It is written in **Birgivî Wasiyyetnâmesi**[1], "The second group of things which disbelievers use are things which are symptoms of disbelief, symptoms of denying and disbelieving the Ahkâm-i-islâmiyya and Islam, and it is wâjib for us to abhor them. A person who does or uses them becomes a disbeliever. They cannot be used unless one is intimidated with death or with the amputation of one's limbs or other treatments causing these results such as severe thrashing or imprisonment or extortion of all one's property. Also, he who does or uses a commonly known one of them without knowing or as a joke in order to make people laugh, becomes a disbeliever. For example, it is kufr to wear (or use) things specially worn or used by priests during their worship. This is called **Kufr-i hukmî.**" It is written in the basic books of Fiqh by Islamic scholars that to wear the 'things that are peculiar to disbelievers is kufr. See **Ibn-i 'Âbidîn,** Vol. V, page 481. The enemies of Islam, in order to deceive Muslims, try to hide the fact that it is kufr to adopt the customs of disbelievers and to celebrate their festivals. They call

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[1] Muhammad Birgivî Bey's father is Alî. He was born in Balıkesir in 928 and died of the plague in 981 A.H. His works, **Vasiyyetnâme, Tarîqat, Awâmil**, **Izhâr** and others, are very valuable.

these customs ‘Islamic customs’ and these days ‘sacred days’. They represent the Noel (Christmas), which was introduced into Christianity by Constantine the Great, and Nawruz, which was invented by Jamshîd, as a national celebration; and they want Muslims to accept the same things. Young and innocent Muslims should not believe their lies. They should learn the truth by asking those sincere Muslims whom they trust, their relatives who perform namâz, and those family friends who know their religion. Today, no matter where in the world, not to know what is îmân and what is kufr or how to perform ’ibâdats correctly is inexcusable. He who is deceived because he does not know his faith will not be saved from Hell. Today, Allâhu ta’âlâ has made His religion known everywhere in the world, and He has made learning îmân, the fards, the harâms, the halâls, and beautiful morals very easy. Everybody should learn as much as necessary and this is a fard. One who does not learn them is deemed to have disobeyed the fard. But a person who says that there is no need to learn them or who attaches no importance to them becomes a disbeliever.

30 – There are seven grades in following Rasûlullah ‘sall Allâhu ’alaihi wa sallam’. The first one is to learn, believe and do the rules of Islam. All Muslims’, savants’, zâhids’[1] and ’âbids’[2] following Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ are in this grade. Their nafs[3] have not fully believed Allah or surrendered to Allah. Allâhu ta’âlâ, with His greatest pity, accepts the belief that is only in their hearts.

The second grade is to follow, besides performing the commandments, all the instructions and habits of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and to purify the heart from evil inclinations. People who walk on a path of Tasawwuf are in this grade.

The third grade involves conforming oneself to all the states, spiritual pleasures, and things that come to the heart and which occurred to Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. This grade is obtained in the rank which Tasawwuf calls **wilâyat-i khâssa**. Here, the nafs, too, believes and obeys and all acts of worship become real and perfect.

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[1] Those people who do not set their hearts on worldly possessions.
[2] People who try to perform all kinds of worship.
[3] A malignant force in man that forces him to do what Allah prohibits and not to do what Allah commands.

The fourth level consists of being real and faultless in all auspicious deeds as well as in all acts of worship. This is peculiar to the great ones who are called **’Ulamâ-i ‘râsikhîn**. These savants with perfect knowledge understand the deep meanings and denotations in the **Qur’ân** and hadîths. Such were the Ashâb ‘radiy-Allâhu ta’âlâ ’anhum ajmâ’în’ of all Prophets. The nafs of all of them has become an obedient Believer. Blessings of this sort falls to the lot of either those who advance in a path of Tasawwuf and Wilâyat or those who obey all the sunnats and abstain from all the bid’ats. Today, bid’ats have invaded the entire world, and sunnats have been lost; so much so that it is beyond possibility to recover the sunnats and adhere to them and to save oneself from this ocean of bid’ats. However, customs cannot build up the religion or the Ahkâm-i-islâmiyya, no matter how widely they have settled and spread or how beautiful they look. Things that are harâm or cause disbelief can never be halâl or jâiz (permitted), even if they are customarily done or used. [This means that to reach this grade it is obligatory today to advance along a path of Tasawwuf. In the early centuries of Islam it was easy to follow all the sunnats. There was no specific need for Tasawwuf then.]

The fifth grade is to adapt oneself to the perfect, high qualities peculiar to Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. These qualities cannot be obtained through knowledge or by worshipping. They are attained only as a blessing from Allah. In this grade are great Prophets ‘salawâtullâhi ta’âlâ ’alaihim ajma’în’ and very few great ones of the Ummat of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’.

The sixth grade is to adapt oneself to the perfect qualities of mahbûbiyyat[1] and ma’shûqiyyat[2] in Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. This is peculiar to those whom Allâhu ta’âlâ loves very much; it cannot be obtained through blessings; muhabbat (love) is necessary.

The seventh grade involves all the motes of a man’s body adapting themselves to him. The follower is so similar to the one followed that a state of imitation no longer exists. He, too, as if like Rasûlullah, takes everything from the same source.

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[1], [2] To receive the hidden blessings that are given to the Darling himself, Rasûlullah.

31 – FIRST VOLUME, 42nd LETTER

This letter, written to Shaikh Derwish, explains that the best medicine for clearing away the rust of loving others from the heart is to hold on to the Sunnat-i saniyya (Islam):

May Allâhu ta'âlâ give you salvation! As long as a man remains attached to various things his heart cannot be purified. As long as it remains foul it will remain deprived of and far from happiness. Loving things other than Allâhu ta'âlâ blackens, stains the heart, which is called **Haqîqat-i-Jâmi'a**[1]. This stain should be cleared away. The best cleaner is to follow, to obey, the Sunnat-i seniyya-i Mustafâwiyya ''alâ masdariha-s-salâtu was-salâmi wat-tehiyya'. Following the Sunnat-i seniyya extirpates the habits and the desires of the nafs that cause the heart to darken.

How lucky for those who are honoured with receiving this blessing! Shame upon those who are deprived of this high fortune! May Allâhu ta'âlâ give salvation to you and to those who follow the righteous way!

[The word "sunnat" has three meanings in our religion. When **"the Book and the Sunnat"** are said together, "the Book" means **"the Qur'ân"** and **"the Sunnat"** means "hadîths." When referred to as **"fard and sunnat"** fard means "Allah's commands" and "sunnat" means our "Prophet's sunnat, i.e., his commands". When the word "sunnat" is used alone, it means "Islam", i.e. all the Ahkâm-i-islâmiyya. Fiqh books say that this is so. For instance, it is written in the book entitled **Mukhtasar al-Qudûrî**: "He who knows the Sunnat the best becomes imâm[2]." In explaining this point, the book **Jawhara** says: "Here, 'Sunnat' means 'Islam'."

It is understood that it is necessary to obey Islam for purifying the heart. Obeying Islam means doing the commandments and avoiding the prohibitions and bid'ats.

Bid'at means something that was invented afterwards. They are things that had not existed during the time of our Prophet and his four Khalîfas 'radiy-Allâhu 'anhum' and which were fabricated and practised in the name of worship. For example, since it is

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[1] That which has accumulated everything within itself.

[2] When Muslims perform namâz in congregation (jamâ'at), one of them leads, conducts namâz. He is called imâm. Please see the twentieth chapter of the fourth fascicle of **Endless Bliss**.

necessary to recite the (âyat called) **Âyat-al-Kursî**[1] immediately after the (five daily prayers called) namâz, it is bid'at to recite the (prayer termed) 'Salâtan Tunjînâ'[2] or to say other prayers. These must be recited after **Âyat-ul-Kursî** and telling the tasbîhs[3]. It is bid'at to prostrate and then get up after finishing namâz and saying duâ (personal, individual prayer.) It is bid'at to call the azân[4] through loudspeakers. Every kind of change and reform in the religion is bid'at. On the other hand, it is not bid'at to use forks and spoons, to wear ties, to drink coffee or tea, or to smoke cigarettes, for they are not acts of worship; they are habits, which are mubâh. They are not harâm. Statements made by Islamic scholars about smoking are quoted and explained in detail in the fourth chapter of the sixth fascicle of **Endless Bliss**. There are three types of bid'at:

1 – It is the worst bid'at to use things which Islam says are symbols of disbelief.

2 – Kinds of belief not conforming with what the Ahl-i sunnat scholars teach are also bad bid'ats.

3 – Renovations and reforms done as acts of worship are bid'ats and are grave sins.]

Couplet:

Faithfulness is what becomes a man, even when wronged;
If a person is true, Allah will him uphold.

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[1] Verses in the Qur'ân are called âyats. There are 6236 âyats in the Qur'ân. "Âyat-ul-kursî" is one of them. It explains the greatness of Allah and that His Power is infinite.

[2] The word salât means both namâz and prayer. Muslims send their prayers to Allah so that the Prophet's grade will go up and he will be given more blessings. Such prayers are called salât, too. Allah loves those who pray so. He rescues them from trouble. Salâtan Tunjînâ means to ask a blessing on the Prophet in order to get rid of problems.

[3] After namâz, it was the Prophet's habit, so it is sunna, to recite "Âyat-ul-kursî", once, to say "subhânallah" thirty-three times, which means, 'there is no defect in Allah,' "alhamdulillâh" thirty-three times, which means, 'hamd, thanks done to anybody will have been done to Him, for He is the only One who sends every favour,' "Allâhu akbar" thirty-three times, which means, 'Allah's greatness cannot be comprehended through mind, through knowledge or through thoughts.' This procedure is called "telling one's tasbîhs," or counting beads on a rosary of 3x33=99 beads.

[4] At prescribed prayer times, (morning, early afternoon, late afternoon, evening, and night), a Muslim goes up the minaret and calls all Muslims to pray. This is called the "azân" (adhân). Please see the eleventh chapter of the fourth fascicle of **Endless Bliss**.

32 – FIRST VOLUME, 65th LETTER

This letter, written to Khân-i a'zâm, expresses regret over the situation Islam is in today and over the persecution which Muslims are suffering:

May Allâhu ta'âlâ increase your strength! May He help you in your struggles against the enemies of Islam in order to promulgate His religion. Mukhbir-i sâdiq[1] (Muhammad, ''alaihi wa 'alâ âlihi minassalawâti afdaluhâ wa minatteslîmâti akmaluhâ' said, **"Islam commenced in a gharîb and lonely state. During the latter times, it will relapse into its state of gharîb** (lonely, forsaken, left alone) **as it was when it commenced. How lucky for the Muslims who are gharîb and lonely!"** During the time of the previous government (the time of Akbar Shah) Muslims were so gharîb that unbelievers used to slander Islam openly and make fun of Muslims. They used to express their irreligiousness and praise unbelievers and disbelief in bazaars and markets. It was forbidden for the Muslims to do [to say and write about] most of Allah's commandments. Those who performed acts of worship and obeyed Islam were being censured and slandered.

Beauties hide away their cheeks, Satan is feigning reluctance;
So astonished I am, almost verging on craziness.

Subhânallah![2] O my Allah, gratitude be to Thee! It has been said, **"Islam is protected under the shadow of the sword."** The brightness of this honourable religion has been delegated to leaders of governments. However, the situation was quite the other way round; the state and the government were trying to demolish Islam. Shame upon those days; we must regret and feel penitence over them! We deem your blessed existence as a great blessing from Allah. We do not know of any hero besides you who will, under his wings, protect Believers, who have been scattered under the attacks of the enemies of religion. May Allâhu ta'âlâ, for the sake of His beloved Prophet and His Ahl-i bayt[3] ''alaihi wa 'alaihimussalawâtu watteslîmât wattehiyyât walbarakât', increase your strength! May He help you! It was stated in a hadîth: **"Unless**

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[1] He who always tells the truth.

[2] "I know Allah to be far from a defect or deficieny."

[3] Immediate relatives of the Messenger of Allah: Hadrat Alî (his cousin and son-in-law), Hadrat Fâtima (his daughter), Hadrat Hasan and Huseyn (his grandsons).

a person is said to be mad, his îmân will not be perfect!” At the present time, Junûn (madness), which is the symbol of love for Islam and Islamic zeal, appears in your pure soul. Gratitude be to Allâhu ta’âlâ, who has given this blessing! Today is such a day that a few actions [words or writings] will be immediately accepted and many rewards will be given for them. The reason why the Ashâb-i Kahf ‘rahmatullâhi ta’âlâ ’alaihim’[1] gained so much value and fame was only because they migrated. When the enemy attacks, a few actions by the cavalrymen become very valuable. In peacetime, very delicate or hard drills cannot receive as much value. The jihâd which you perform through words today is the greatest jihâd. Appreciate the value of this blessing which falls to your lot. Do your best to disgrace the enemies of religion [so that it be realized that the harâms are ugly and harmful and thus they must be avoided] and tell the truth. Believe that the Jihâd done with a preaching [and with the pen] is more profitable than the jihâd done with a sword [and cannon]. We people with hands not writing and tongues not speaking are deprived of this blessing.

Let those who’ve attained the blessing enjoy it;
Poor Lover! With a few drops, be sated.

I show you, to treasury this is the short cut,
You may reach it, even though we have not.

Khwâja-i Ahrâr [Ubeydullâh-i Tashkendî] ‘quddisa sirruh’ said: “If I became a shaikh, no other shaikh would find a murid (disciple) at any place. But I was assigned to do another task. This task is to spread Islam and strengthen this religion.” For this reason, he used to visit sultans [presidents, members of parliament] and give them advice. Through his persuasive words, he brought all of them round to the right course. Through them he spread Islam. Allâhu ta’âlâ, for the sake of your love and respect towards our superiors, has blessed your words with effectiveness and has represented your affection for the religion as majestic. Then, at least, I request that you strive for the abolition of disbelievers’ customs [feasts, Christmas Eves, dances, balls, men

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[1] The seven persons who were in the cave of Tarsus. They attained high grades by doing one beautiful deed. This deed was that when the enemies of the religion invaded their land they migrated to another place lest they would lose the îmân in their heart.

and women’s coming and being together] that have spread among the Muslims and that have become their customs. I also request that you protect Muslim children against loathsome things of this sort that are peculiar to disbelievers. May Allâhu ta’âlâ give you plenty of rewards through us and through all Muslims. During the time of the previous government there was an unrestrained enmity against Islam. There is no such visible enmity, grudge or obstinacy now. There are some mistakes. Yet they are not because of obstinacy, but because they are not known. Today, Muslims, like disbelievers, can talk freely and have the freedom which disbelievers have. Let us pray and wake up lest disbelievers will win, lest the chronic grudge and enmity will bring harm upon us, and lest Muslims fall back into persecution and torment.

I’m shaking like a leaf for they attack my îmân.

May Allâhu ta’âlâ not let you and us deviate from the way of the Sayyid of Prophets (Muhammad) ‘’alaihi wa ’alâ âlihi-s-salawât’! Faqîr [this poor person-I myself] came here on an unexpected trip. I did not want to leave here without letting you know, without writing and leaving a few souvenirs, and without letting you know of the love I have had for you. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“If a person loves his Muslim brother, he should let him know!”** I send my salâms to you and to all of those on the right path!

One look of a savant is a treasure hardly attainable;
One sohbat with him a library for years inexhaustible.

33 – FIRST VOLUME, 79th LETTER

This letter, written to Jabbârî Khân, says that this brilliant Religion has brought all the past religions together and that to obey this Religion means to obey all the previous religions:

May Allâhu ta'âlâ bless us with the fortune of obeying the brilliant Religion brought by Hadrat Muhammad 'sall Allâhu 'alaihi wa sallam', making progress on this righteous way, thus attaining His grace and love! Allâhu ta'âlâ has accumulated all of the most mature and superior (images) of His Names and Attributes in Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam', who is His most beloved born slave and His Messenger. All these superior traits appear in him in such a manner as to suit a born slave. The book revealed to him, the **Qur'ân,** is the essence of all the books that were sent down to all other Prophets. Whatsoever was declared in all of them exists in it, too. The Religion that was given to this great Prophet is like the cream extracted from all the past religions. Every action declared by this true and righteous religion has been selected and derived from the actions and deeds that were declared in the previous religions. Moreover, there are deeds selected or derived from angels' behaviors. For example, a group of angels were commanded to do rukû'[1]. Many of them were commanded to prostrate, and some others were commanded to perform qiyâm, that is, to worship by standing. Likewise, some of the past Ummats were commanded only to perform the morning prayer. Others were commanded to do the prayers of other times. What was filtered and selected out of the worships and deeds of the past Ummats and of the angels closer to Allâhu ta'âlâ was incorporated into this Religion. For this reason, to confirm, to believe this Religion and to obey the commands of this Religion will mean to confirm and obey all the past religions. This means to say that those who adapt themselves to this Religion will be the most beneficent and the best of Ummats. And he who disbelieves and dislikes this Religion and who is reluctant to obey it will have believed in and obeyed none of the previous religions. By the same token, a person who denies Hadrat Muhammad 'sall Allâhu 'alaihi wa sallam' and who speaks ill of that great Prophet, the highest of all people and the elect of the good, will have denied the perfectness and the superiority of Allâhu ta'âlâ's Names and Attributes. To believe Rasûlullah ''alaihi-s-salâtu wa-s-salâm', to

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[1] Bowing during the prayer of namâz.

realize his superiority will mean to realize and to believe all the superior traits. This means to say that a person who denies this exalted Prophet and who dislikes Islam, which he brought, is the worst, the basest of ummats and people. It was declared in the ninety-eighth âyat of Sûrat-ul-Tawba: **"The disbelief and irreligiousness of the illiterate is more vehement than that of others."**

The meaning of two Persian couplets:

> ***Muhammad*** *''alaihi's-salâm',* ***born in Arabia,***
> ***Is the dearest here and in the Hereafter!***
> ***Let them be underground, crushed, ruined***
> ***If they don't wish being dust and soil at his door!***

Gratitude be to Allâhu ta'âlâ, who sends all blessings and favours, for it is seen that you like and thoroughly believe this Religion and its Messenger (Hadrat Muhammad), and that you repent for your unsuitable behaviour. May Allâhu ta'âlâ increase this awareness of yours! Âmîn.

Gratitude be to Allâhu ta'âlâ that a very good belief and thought for Islam and for its owner ''alaihissalâtu wassalâmu wattehiyya' is seen on you very easily, and a continuous repentance for your unsuitable deeds falls into your lot. May Allâhu ta'âlâ grant you more.

Secondly, I would like to add that Shaikh Mustafâ, who has brought this letter to you, comes from the family of Qâdi Sharîh. The children of that pure family have been endeared and respected in this country. Materially, they have led a simple life. Shaikh Mustafâ, the aforesaid, has not a salary. For this reason, he is on his way towards being a soldier. He has the necessary official papers with him. It is hoped that he will get over this problem with your help and obtain inner peace. Let me not write more, lest I should cause you a headache. Tell the Grand Vizier his problem exactly and request him to solve it so that he will be safe against this discordance and have inner peace. Wassalâm wal ikrâm.

34 – THIRD VOLUME, 22nd LETTER

This letter, written to Molla Maqsûd Alî Tabrîzî, explains that the uncleanliness of the disbelievers refers to the unclean moral state of their souls, of their creed. Their bodies, their limbs may not be unclean:

Every kind of gratitude belongs to Allâhu ta'âlâ by right. I send my salâms to the pure people whom He has chosen. My merciful Sir! We can not understand why you sent us **Tafsîr-i-Husainî.** This tafsîr, in explaining the twenty-ninth âyat of Sûrat-ut-Tawba, says: "Since disbelievers' souls and beliefs are filthy, they are certainly filthy." Also, savants of the Hanafî Madhhab explained it likewise. That is, they said that the reason why Allâhu ta'âlâ declared **"Disbelievers are filthy"** is because their hearts, their creeds are filthy. It is written in **Tafsîr-i Husainî** that some savants said: "Since disbelievers do not perform a ghusl (ritual washing) or abstain from najâsat[1], they are foul." Yet it is not suitable to interpret it in this manner, for the majority of the Muslims in India today do not avoid najâsat. Some ignorant Muslims, too, like disbelievers, ignore cleanliness. If not avoiding najâsat caused one to be foul, life would become very difficult for Muslims. In fact, it was declared: "There is no hardship in Islam." Though it is written in **Tafsîr-i Husainî**: "'Abdullah Ibni 'Abbâs 'radiy-Allâhu 'anhumâ' said that disbelievers' bodies are foul like dogs", narrations of this sort, which are contrary to general information and which are contrary to what all others state, although they are transmitted on the authority of great Islamic celebrities, are of a great number. Such expressions should be somehow adapted to what is generally accepted. How can the skin and the bodies of disbelievers be foul in light of the fact that our Prophet ate a meal in a Jew's home? He cleaned himself with a disbeliever's water container. Also, Hadrat 'Umar 'radiy-Allâhu 'anh' cleaned himself with a Christian woman's container. If one claims that these might have been done before the âyat was revealed, one will have based this statement on sheer supposition; it should be proven that the âyat came afterwards. If it can be proven, it still does not prove that they are foul, dirty, or that the things which they touch will be foul and harâm. At most, it shows that their creed is foul. A

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[1] Every kind of dirt. In this context, it means the dirt that prevents one from performing namâz. Please see the sixth chapter of the fourth fascicle of **Endless Bliss**.

Prophet never does something that was harâm or that would be harâm in his own religion or in other religions. That is, he does not use something that will be harâm later though it is currently halâl (permitted). For example, formerly it had been halâl to drink wine. Later it became harâm. No Prophet drank wine at any time. If it were to be declared afterwards that disbelievers' bodies were foul like dogs, Hadrat Muhammad, who is the darling of Allâhu ta'âlâ, would have never touched their containers. If it had been the case, would it ever have been possible for him to drink their water or eat their food? Moreover, when something is foul, it is always foul. It cannot be thought of as foul one time and clean at some other time. If disbelievers' bodies were foul, they would always be foul, and Hadrat Muhammad would have never touched them. Nonetheless for drinking their water and eating their food. Moreover, when something itself is foul, it will always be foul. It will never be permissible, neither beforehand, nor afterwards. If disbelievers themselves were foul, they would have been so formerly, too, and Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would have acted upon that principle. Since this major premise does not exist, how can the minor premise exist? Furthermore, it imposes great difficulty on Muslims to think of disbelievers' bodies as foul. May Allâhu ta'âlâ give infinite goodness to the savants of Hanafî Madhhab because they made the life of a Muslim easier. They rescued them from committing the harâm. How could it ever be a righteous act to speak ill of these great savants and to censure the accurate explanations they wrote, instead of thanking them? Can anything be said against the mujtahids? They will be given rewards also for their wrong deductions. Muslims who act according to the wrong findings [of a mujtahid] will be rescued from torment. If disbelievers are foul, the things which they touch and do will be foul and harâm. Those who describe disbelievers as foul will have said harâm about the meals and sherbets which they make. In such a case, people cannot protect themselves againts this harâm. It is next to impossible, especially for Muslims in India, to protect themselves. Because Muslims are in contact with disbelievers everywhere, it is better to give the fatwâ[1] which is the easiest to apply. Even if it is not compatible with one's own Madhhab, the easy fatwâ in another Madhhab should be given to him. The

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[1] A decisive explanation which an authorized Islamic scholar provides in order to rescue Muslims from an enigmatic situation. The sources, proof-texts and documents whereon the fatwâ is based on have to be appended to it.

hundred and eighty-sixth âyat of Sûrat-ul-Baqara declares: **"Allâhu ta'âlâ wants to have you do things that are easy. He does not want what is difficult."** It is purported in the twenty-eighth âyat of Sûrat-un-Nisâ: **"Allâhu ta'âlâ wants your worships to be light, easy. Man was created weak, frail."** It is harâm to hurt Muslims or to present difficulties for them; it is something which Allâhu ta'âlâ dislikes. Shâfi'î savants submitted a fatwâ that gave permission for the things that were difficult in their Madhhab to be done according to Hanafî Madhhab. Thus, they facilitated the life of a Muslim. For example, according to Shâfi'î Madhhab, zakât[1] should be paid to each of the eight classes of people listed in the sixtieth âyat of Sûrat-ut-tawba. Out of these eight classes, the classes of disbelievers whom one must please [and the class of officials who collect the zakât and the class of debtors that must be rescued from slavery] do not exist today. Since it has become impossible to find them, Shafi'î savants 'rahmatullâhi ta'âlâ 'alaihim ajma'în' issued a fatwâ that sanctioned the payment of zakât in accordance with Hanafî Madhhab; in Hanafî Madhhab it is permissible to pay it to any one of these classes.

[Likewise, in performing a ghusl[2], it is fard in the Hanafî Madhhab to rinse the mouth, to wash between the teeth and the tooth sockets. Since water cannot penetrate into crownings and fillings, the ghusl of those who have them is not accepted, and they remain in a state of impurity (janâbat or junûb). But in the Shâfi'î Madhhab it is not fard to rinse the mouth. If a person in the Hanafî Madhhab has had his teeth crowned or filled for some necessity, he says through his heart when performing a ghusl, "O my Allah! I am performing a ghusl in accordance with the Shâfi'î Madhhab," then his ghusl will be accepted, and he can perform namâz in a clean state. It is written in the seven hundred and ninth page of the book **Hadîqa**: "It is permissible to imitate another Madhhab in 'abdast (ritual ablution) or in ghusl. For doing this, the principles of the Madhhab being imitated must be observed. If all its principles are not observed, it will not be permissible to imitate it. It is permissible to imitate another Madhhab even after having done the action that does not conform with one's own Madhhab.

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[1] A certain amount of one's property given yearly to those whom one prefers of the eight classes of people prescribed in the Qur'ân. Please see the first chapter of the fifth fascicle of **Endless Bliss**.

[2] For 'ghusl', see the fourth chapter of the fourth fascicle of **Endless Bliss**.

For instance, Hadrat Abû Yûsuf, after having performed a Friday prayer, was told that a dead mouse was seen in the well where he had performed his ablution. He said, 'Our ghusl is acceptable according to the Shâfi'î Madhhab. It was stated in a hadîth that when something foul gets mixed with water that amounts to a qullatayn[1], it is not foul unless one of its three peculiarities is changed.' (A qullatayn is an amount of water to be contained in two earthenware jugs, i.e. five hundred ritls.) It is equal to two hundred and twenty kilograms of water. The book entitled **al-Barîqa**, explaining this point, says that it is permissible to imitate another Madhhab when necessity for it arises. The book entitled **Durr-ul Mukhtâr** says at the end of its chapter on 'Prayer Times: 'When there is a darûrat[2] (compulsion, strict necessity), another Madhhab is imitated.' While explaining this, the book Ibni 'Âbidîn says: One of the two inferences (qawl) is written here. According to the second inference (qawl), when there is haraj, hardship, one of the other three Madhhabs is imitated, no matter whether there is a darûrat or not. This is the preferrable qawl. When there is difficulty in doing something, if your own Madhhab shows a way of making it easy, or if it is excused, there will be no need to imitate any other Madhhab. Quoting from the book **Husn-ut-tanabbuh fit-tashabbuh**, it is writen in the two hundred and eleventh page of the book **Hadîqa**: 'When someone's nafs does not want to do what is easy, then it is useful for him to act according to a rukhsat by leaving the azîmats (difficulties). But this should not lead one to search for rukhsats because collecting the easier parts of Madhhabs, which is called **Talfiq,** is harâm and an act of obeying the nafs and shaytân (satan).”]

If disbelievers themselves were foul, necessarily they wouldn't be clean after accepting îmân. Then, calling them foul is intended to declare that their hearts are foul. When they accept îmân, this foulness dissappears and they become clean. That their beliefs and their hearts are foul does not mean that their bodies are foul. These âyats declare that disbelievers are foul. These facts do not

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[1] For 'quallatayn', see the seventh chapter of the fourth fascicle of **Endless Bliss**.

[2] A 'darûrat' is a situation that one cannot help and which makes it impossible for one to observe one of the commandments and prohibitions of Islam within the principles and rules of one's own Madhhab. For details, see the fourth chapter of the fourth fascicle of **Endless Bliss**.

change. Changes can be made in commands and prohibitions. Changes cannot be made in the fact of how something is. [The book **Hadîqa**, in explaining the disasters incurred by one's speech says: "Allâhu ta'âlâ has made alternations, changes in twenty âyats that communicate His commandments and prohibitions." He has not made any alterations in qisas (facts about ancient people) and facts.] Since facts do not change, disbelievers must be always foul. This is the foulness of disbelief and of creed. Thus, the explanation made will be compatible with the original information. Thus teachings will not contradict each other. It will not be harâm to touch disbelievers and their possessions. One day, while explaining this, I recited part of the fifth âyat of Sûrat-ul-Mâida: **"It is halâl [permitted] for you to eat what the men with heavenly books, i.e. Jews and Christians, cook and slaughter"**; and you said that it was wheat, chick-pea and lentil which was permitted. Today, if one of the Muslims under these conditions likes this word of yours, I cannot say anything against it. But, to be reasonable, the right word is obvious. Then, pitying Muslims, we should not look upon disbelievers as foul, nor should we deem dirty the Muslims who have relations and trade with disbelievers. We should not avoid the food and drinks of such Muslims by assuming that they have become dirty; we should not deviate into the way of avoiding Muslims and keeping away from them. This state is not a precaution. It is a precaution to get rid of this state. Let me not cause your head to ache any longer. My salâms be upon you.

A couplet:

Saying little, I paid attention not to break your heart;
Had a lot to tell you but I feared breaking the heart.

35 – AN ANSWER TO A UNIVERSITY STUDENT

The following is the simplified translation of a letter written as an answer to a university student by 'Abdulhakîm-i Arwâsî 'quddisa sirruh' **as he was the senior professor of Tasawwuf at the Madrasat al-mutahassisîn (Faculty of Theology), which was located in the yard of the Sultân Selîm Mosque in Istanbul during the declining years of the Ottoman Empire:**

Go out of the area of the omnipotence of Allâhu ta'âlâ with all your strength, if you can! But you cannot. Outside of this area is nonexistence. And the realm of nonexistence is also under His omnipotence!

On an occasion, somebody asked [the great Walî] **Ibrâhim ibn Ad'ham** 'quddisa sirruh' **for advice. He said:**

"If you accept six things, nothing you do will harm you. These six things are:

"1) When you mean to commit a sin, do not eat the food He gives! Does it befit you to eat His food and to disobey Him?

"2) When you want to rebel against Him, go out of His Domain! Does it befit you to be in His Domain and to be in rebellion against Him?

"3) When you want to disobey Him, do not sin where He sees you! Sin where He does not see you! It simply is unbecoming to be in His Domain, to eat His food and then to sin where He sees you!

"4) When the Angel of Death comes to take away your soul, ask him to wait till you repent! You cannot turn that angel back! Repent before he comes, while you are able, and you have the chance at this very hour, for the Angel of Death comes unexpectedly!

"5) When the two angels Munker and Nakir come to question you in the grave turn them back! Do not let them test you!"

"It is impossible," said the person who asked for his advice.

Shaikh Ibrâhîm said, "Then prepare your answers now!

"6) On the Day of Rising, when Allâhu ta'âlâ orders: 'Sinners, go to Hell!' **say that you will not!"**

The person said, "Nobody will listen to me," and then repented, and he did not break his repentance till death. There is Divine Effect in the words of Awliyâ'.

Ibrâhîm ibn Ad'ham 'quddisa sirruh' **was asked, "Allâhu ta'âlâ declares:** 'O My human creatures! Ask Me! I will accept, I will give' **However, we ask but He does not give?" Hadrat Ibrâhîm said:**

“You entreat Allâhu ta’âlâ, but you do not obey Him. You know His Prophet ‘sall-Allâhu ta’âlâ ’alaihi wa salam’, but you do not follow him. You read the Qur’ân al-kerîm, but you do not follow the way it shows. You utilize Allâhu ta’âlâ’s blessings, but you do not thank Him. You know that Paradise is for those who worship, but you do not make preparations for it. You know that He created Hell for the disobedient, but you do not fear it. You see what happened to your fathers and grandfathers, but you do not take warning. You do not see your own defects, and you search for defects in others. Such people must be thankful because it does not rain stones on them, because they do not sink into the earth, and because it does not rain fire from the sky! What else could they want? Would not this suffice as a recompense for their prayers?”

Let us come to the point:

As you have not come out of nonexistence to this world of existence on your own, so you cannot go there on your own. The eyes with which you see, the ears with which you hear, the organs with which you perceive, the intellect with which you think, the hands and feet which you use, all the roads you will pass, all the places you will be, in short, all the members and systems connected with your body and soul, all of them, are Allâhu ta’âlâ’s property and creatures. You cannot misappropriate anything from Him! He is Hayy and Qayyûm, i.e., He sees, knows, and hears, and every moment He keeps in existence everything that exists. Even for a moment, He is never unaware of the state of all things, nor does He ever fail to control all of them. He does not let anybody steal His property. He is never incapable of punishing those who disobey His commands. It would not make any difference if, for instance, He had not created any human being on this globe, as He did not on the moon, on Mars or on other planets; His greatness would not have diminished for this reason.

A hadîth qudsî says: **“If** [all of] **your ancestors and descendants, the young and the old, the alive and the dead, human beings and genies, were like My most devoted, Most obedient human creature** ‘’alaihi’s-salâm’, **My Greatness would not be increased. Conversely, if you all were like My enemy, who opposes Me and despises My Prophets, My Greatness would not ever decrease. Allâhu ta’âlâ is free from needing you; He does not need any of you. As for you, in order that you might exist and keep on existing and in everything you do, you always need Him.”**

He sends light and heat by means of the sun. He makes the moon reflect waves of light. Out of black soil, He creates many

vivid-coloured, sweet-scented flowers and beautiful sights. From the breeze, He pours out the breath which gives relief to hearts. From the stars that are at a distance of myriads of years' way, He makes it rain haloes on to the earth, out of which you came about and under which you will be buried in the end. Through many vibrations, He creates effectivity in particles. [On the one hand, by turning dirt, which you dislike and are disgusted with, into soil by means of His smallest, most trifling creatures (germs), He turns this soil, which you tread on, into a white-of-egg-like substance, protein, the constructive matter of your body, through the factory of plants. On the other hand, by combining the water in the earth with the suffocating gases in the air, again in the factory of plants and by storing in them the energy which He sends from the sky, He creates starchy and sugary substances and oils, the source of energy, that will operate the machine of your body.] Thus, in plants, which He causes to grow in fields, wildernesses, mountains, in rills, and in animals, that He enables to live on the earth and under the seas, He prepares food which will go into your stomach and nourish you. By establishing chemistry laboratories in your lungs, He separates poison from your blood and puts the useful matter of oxygen in its place. By establishing physics laboratories in your brain, the information coming from your organs of perception, through your nerves, are taken there and, as He has placed a magnetic power into the stone of iron, so with the effect of intelligence, which He has placed into your brain and other immaterial powers, which He has placed into your heart, various plans, commands and actions are prepared simultaneously through His creation. By making your heart work through very complex mechanisms, which you consider very extraordinary, He makes rivers of blood flow in your blood vessels. He weaves many a dumbfounding net of roads through your nerves. He conceals stocks in your muscles. By means of many other phenomena, He equips and completes your body. He establishes and fits all of these in an order and harmony to which you give such names as the laws of physics, chemical reactions or biological events. He places centers of power within you. He projects the necessary precautions into your soul and conscience. He also gifts a treasure called the intellect, a gauge named reason, a means named thought, and a key which you call will. In order that you might use each of these correctly, He gives you sweet enticements and bitter warnings, hints, inclinations and goals. And as a greater blessing, He clearly sends instructions through faithful and dependable Prophets

‘’alaihimu’s-salâm’. In conclusion, operating the machine of your body and giving you the necessary instructions, He hands it over to you so that you may use and utilize it conveniently. He does all these things not because He needs you, your will or help, but to make you happy by giving you a distinguished position and authority among His creatures. If instead of leaving it to your hands, your feet and all of your limbs, which you can use at will, He used them without you knowing it, as is the case with the beating of your heart, the expansion of your lungs and the circulation of your blood, if He controlled you by force, with reflex actions, with paralysed hands or feet, if each of your actions were a vibration and every movement were a twitch, could you claim to possess yourself and the things He has lent you? If He made you move under the influence of external powers, like the lifeless or irrational and senseless exterior and interior powers like pack animals, and if He put into your mouth a morsel of the blessings – which you take in large amounts to your houses now –, could you take and eat that morsel?

Do you think of your state before and after you were born? Where were you, in what were you, during the creation of this globe, on which you live, eat and drink, go about, amuse and divert yourself? On this planet, you have discovered the means that are remedies for your diseases and the ways of defending yourself against the attacks of your enemies and the harms of wild and poisonous animals. Where were you while the stones and soil of this globe were being baked on fires in the ovens of creation and while its water and air were being distilled in the chemistry laboratories of the Omnipotence? Have you ever thought: Where were you while the lands, which you claim to be yours today, were gliding away from the seas, while mountains, rivers, plateaus and hills were being laid down? Where and how were you while, with Allâhu ta’âlâ’s Omnipotence, the salty waters of the seas evaporated and formed clouds in the sky, while the rains, falling from those clouds, took substances [of nourishment prepared by lightning and waves of power and energy in the sky] into the motes of burnt, dried soil, and while these substances, stirred [by the influence of the rays of light and heat], vibrated and nourished the cells of life?

Today, they say that you have descended from monkeys, and you believe it. When they say that Allâhu ta’âlâ created you, gave you life, will make you die and that He alone makes everything, you don’t want to believe!

O man! What are you? What were you in the veins of your father? At one time, in the veins of your father, whom you insult with such terms as imbecile, old-fashioned and fuddy-duddy, you used to make him feel uncomfortable. Who made you move then, and why did you disturb him? If he had wished, he could have thrown you into a rubbish-heap, but he did not. He hid you like a deposit. While he was so kind as to entrust you to a chaste woman, where you would be nourished unsparingly, and struggled to protect you for a long time, why do you insult your father by holding him responsible for your inconveniences, instead of reserving a share of gratitude for him and your Creator for the blessings you have been given? Moreover, why do you throw your own deposit into the rubbish-heaps dirtied by everybody?

When people around you follow your wishes and desires you believe that you are creating everything with your intellect, knowledge, science, power and strength, and that you are inventing all accomplishments. You forget about the task which Allâhu ta'âlâ has assigned to you, and you refrain from that high official duty and attempt to claim ownership of the deposit. You want to regard and introduce yourself as the owner and the dominant one.

On the other hand, when those around you do not follow your desires, when the external forces seem to overcome you, you can see inside you nothing but regret and frustration, incapacity and despair. You claim that you own no will or option, that you are under the slavery of everything, that you are like a machine, automatic but with a broken spring. You understand fate not as **al-'ilm al-mutaqaddim** (the eternal knowledge) but as **al-jabr al-mutahakkim** (the despotic compulsion). While saying this, you are not unaware of the fact that your mouth is not like a record-player.

When your favorite meals do not come to your table, you hold out your hand and tongue and eat the dry bread which you are able to obtain, though you are free to eat or not and die of hunger. You eat the dry morsels that are not crammed into your mouth by force! You eat but also think that you are deprived of doing everything. You do not think that your hand and mouth have moved under your own control, and it has not been caused by involuntary movements. But, though you possess your self-control even at such times as this, when you have to, you deem yourself compelled, a slave, in short, nothing against external effects.

O man! Which of these are you? You claim to be 'all' when you thrive well and when success and victory are with you, and

‘nothing’ under the force of fate when the affairs turn out bad and contrary to your wishes? Are you ‘everything’, or ‘nothing’?

O mankind! O man who is floating on deficiency and stupidity! You are neither ‘all’ nor ‘nothing’! At any rate, you are something between these two. Yes, you are far from being inventive, dominant and victorious over everything. But, you have an irrefutable freedom and option and a wish and choice rendering you authoritative. Each of you is an official undertaking individual and collective duties under the command of Allâhu ta’âlâ, who is the Unequalled Authority and Absolute and Unconditional Owner without a partner! You can do your duties under the rules and regulations established by Him, within the limits of your ranks assigned by Him, within your responsibilities and means which He has created and entrusted to you as deposits. He alone is the Sole Commander, the Unique Ruler and the Single Owner. There is no other commander besides Him, nor a ruler resembling Him, nor a partner with Him. Unless the aims and purposes which you lay claim to and rush upon so zealously, the struggles which you set about, the glories which you take pride in, and your accomplishments are for Him, they are false and vain. Then why do you give a place to lies in your hearts and turn towards polytheism? Why do you not obey the commands of Allâhu ta’âlâ, the Unequalled Ruler, and know Him as the Creator? But instead you run after thousands of imaginary idols and get drowned in distress? Whatever you run towards, isn’t it an idea, an option or a belief that drags you on? Why do you look for that ideal belief in someone other than Allâhu ta’âlâ? Why do you not direct your belief to Allâhu ta’âlâ and place your option in this belief and in the deeds which are the results of this belief?

When you know Allâhu ta’âlâ as the Absolute Ruler and work without violating this trust and responsibilitiy, indeed, you will love one another and be attached brothers! What will not the Mercy of Allâhu ta’âlâ create from this brotherhood? Every favour you gain is the result of a brotherhood produced by the belief in Allâhu ta’âlâ and of His mercy and benevolence. And every trouble or calamity you experience is the result of fury, resentment and hostility, which are infused in you as a retribution for not paying attention to Allâhu ta’âlâ, for cruelty and injustice. And this is the result of attempting to make laws by yourselves or by following others who will compete with Allâhu ta’âlâ; in short, of not believing only in Allâhu ta’âlâ with a true belief in His Unity.

Briefly, the chief reason for the suffering of humanity is the

crime of polytheism committed against Allâhu ta'âlâ. The darkness of corruption that has surrounded the horizons of humanity, despite the improvements in knowledge and science, is the result of polytheism, disbelief, lack of belief in Allâhu ta'âlâ's Unity and lack of mutual love. Unless they love one another, however hard human beings may try, they will not escape sufferings and disasters. And, unless they know Allâhu ta'âlâ, love Him, regard Him as the Absolute Ruler and worship Him, men cannot love one another. Whatever might be thought of other than Allâhu ta'âlâ and the path of Allâhu ta'âlâ, all of them are paths leading to divisiveness and wretchedness. Can't you see that those who attend the mosque love one another and those who haunt the tavern fight?

Whatever you give your heart to, or whomever you worship besides Allâhu ta'âlâ, each of them can be opposed and equated. And all of them are under the omnipotence and will of Allâhu ta'âlâ. He is the Single Ruler who does not have a partner, match, like, opposite or equivalent, and He alone is the One whose equivalent is non-valid, false, a nonexistent equivalent, the existence of which is impossible.

Whatever you follow, worship, love or regard as the absolute ruler besides Allâhu ta'âlâ, be it known that it will burn together with you.

Markaz-i dâ'ira-i iflâs wa bî nawâî
Sar shâr-i sahbây-i khodgâmî wa nâ 'âshinâî

(In the middle of bankruptcy, absolutely I am with no good fortune. Pre-occupied with my woes, trying to save my self, I lack the expertise)

as-Sayyid 'Abdulhakîm-i Arwâsî

36 – FIRST VOLUME, 64th LETTER

This letter, written to Naqîb and Sayyid Shaikh Ferîd ‘quddisa sirruh’**, explains the flavours and sufferings of the body and soul, and recommends enduring the nuisances and pains inflicted on the body:**

May Allâhu ta’âlâ protect you against every kind of problem! For the sake of the Master of this world and the next ‘’alaihi wa ’alâ âlihissalawâtu watteslîmât’ may He let you attain the blessings of this world and the next!

Worldly pleasures and pains are of two sorts: physical and spiritual. Everything that gives pleasure to the body, gives pain to the soul. Everything that hurts the body, tastes sweet to the soul. It is understood that the soul and the body are opposites of each other. In this world, however, the soul has fallen down to the grade of the body, united with the body and given itself up to the body. The soul, taking the shape of the body, has begun to take pleasure from the things that give pleasure to the body, and to feel pain at the things that are painful to the body. Common people are in this state. The âyat that reads, **“We then demoted it** (the soul) **to the lowest grade”**, in Sûrat-u-Wa-t-tîn indicates their state. If a person’s soul does not get rid of this slavery, this dependence, if it does not go back up to its own grade and reach its own native land, shame upon him thousands of times!

Of all creatures, man is in the highest rank
But he also remains deprived of it, to be frank;
If he doesn’t turn back and follow the road hinted.
Who else could ever be more disappointed?

So, one of the illnesses of the soul is that the things that should normally be painful to it taste sweet to it; while those which it should normally relish, feel like sufferings. This state of the soul is similar to that of a person with a sick stomach; this person tastes what is sweet as bitter because his bile is unhealthy. As it is necessary to cure this person, likewise it is necessary to save the soul from this disease. The soul, being cured, should take pleasure from the inconveniences and pains that the body is subjected to.

To attain this pleasure and delight,
Until you die, work hard day and night.

By thinking and observing well, it can be understood that were it not for the cares and disasters in the world, the world would have no value. Tragic events and misfortunes do away with the darkness and dullness of the world. The bitterness of cares and sorrows is like the bitterness of useful medicine that will cure a disease. I, the faqîr, understand that at some banquets given with wicked intentions or for ostentation or for some advantages, the offence given to the host by finding fault with the food or through some other annoyance, eliminates the obscurity and the sin in the food that originates from an evil intention, thereby causing it to be accepted. If it were not for the guests' complaints and insults that offended the host, the food would be unprofitable and not blessed, and so it would not be accepted. The hurt in the heart causes acceptance. Then, we, who always think of our physical comfort and pleasures, and who always run toward this purpose, are in a very difficult situation. Allâhu ta'âlâ declares in the fifty-sixth âyat-i-kerîma of Sûrat-u-Wa-z-zâriyât: **"I created human beings and genies only so that they will worship Me."** Worships are designed to break the heart and to enable it to understand its lowness. Man's creation is intended so that he will despise and humble himself. This world is like a dungeon when compared to Muslims' life after death, the blessings of Paradise. It is unreasonable for Muslims to seek pleasure and dissipation in this dungeon. Then, it is necessary to get used to sufferings, torments and trouble in this world. There is no other way than putting up with the afflictions here (in this world). May Allâhu ta'âlâ, for the sake of your blessed ancestor (Rasûlullah), bless us, His weak born slaves, with walking in this way! Âmîn.

[In the book **Rashahât,** Hadrat 'Ubaydullah-i Ahrâr 'rahmatullâhi ta'âlâ 'alaih' says: "Man is created to worship Allah. The point and the essence of 'ibâdat (worship) is to make the qalb (heart) become aware of Allâhu ta'âlâ at all times."]

37 – FIRST VOLUME, 99th LETTER

This letter, written as an answer to Molla Hasan Kishmîrî, explains how not to forget Allâhu ta'âlâ for a moment and that He will not be forgotten even while one is asleep, or when one is unconscious:

We have been honoured with reading your valuable letter. Some of the great ones of this way informed us that they were aware of Allâhu ta'âlâ every moment, and that they remembered Him every moment, and even as they were asleep. You ask how this is so. Respectable Sir! For explaining this, it is necessary to write a few things first; I will write briefly. Read carefully!

Man's soul used to be incapable of making progress before uniting with this body. It was fastened, imprisoned in its private grade. But, after descending into this body, it was given the ability and strength to get promoted. This quality made it superior to and more honoured than an angel. Through His mercy and blessing, Allâhu ta'âlâ united the soul with this insensible, unmoving, good-for-nothing, dark body. Allâhu ta'âlâ, who united the light of the soul with a dark body and who has kept the soul, which is unsubstantial and without time and place, with the body, which is made of matter, is so great. All greatness, all superiorities are peculiar to Him only. No defect can exist in Him. The meaning of this word should be comprehended well. Because the soul and the body are polar opposites, Allâhu ta'âlâ made the soul fall in love with the body so that they might stay together. This love caused them to remain at the same place together. The Qur'ân al-kerîm informs us with this fact by declaring: **"We created man's soul in a beautiful shape, and then later demoted it to the lowest grade,"** in Sûrat-u-Wa-t-tîn. The soul's demotion to this grade and its falling in love is an act of promotion in the guise of demotion. Thus, because of its interest in and its love for the nafs, the soul threw itself down into the world of the nafs and became a follower, a slave of the nafs. In fact, it got beside itself, it forgot about itself. It took the shape of the nafs-i ammâra; it became, as it were, the nafs-i ammâra. Because the soul is finer than everything [because it is lighter than hydrogen, which is the lightest form of matter, and even lighter than an electron], because it is not even matter, it takes the state, shape and colour of whatever it unites with. Because it forgot about itself, it forgot its knowledge of Allâhu ta'âlâ, which it had had formerly when it had been in its own world, in its own grade. It became ignorant and unaware. Like the nafs, it darkened with the darkness of ignorance. Since Allâhu ta'âlâ is very merciful, He sent Prophets ''alaihi-s-salâtu wa-t-teslîmât', and through these great

people, He called the soul to Himself and commanded it not to follow, not to obey the nafs, which is its sweetheart and darling. If the soul, obeying this command, disobeys the nafs and turns away from it, it will be saved from perdition. Otherwise, if it does not raise its head and if it prefers to stay with the nafs and not leave the world, it will lose its way and its happiness. It must be understood from these words of ours that the soul has united with the nafs; nay, it has become the nafs, totally forgetting itself. Therefore, as long as the soul remains in this state, the unawareness and the ignorance of the nafs will be the unawareness and ignorance of the soul. But, if the soul turns away from the nafs, ceases to care for it and loves Allâhu ta'âlâ instead of it, and if it, getting rid of the love for a creature like itself, falls in love with the True Eternal, Who exists endlessly, and becomes beside itself with this love, the unawareness and ignorance of the outside, i.e. the nafs, will not infect the inside, i.e. the soul. It will not forget Allâhu ta'âlâ for even a moment. How can the unawareness of the nafs ever influence it, while it has parted from the nafs completely? Nothing has penetrated the inside from the outside; in this case, while the outside is in heedlessness, the inside is aware, awake. It is always aware of its Rabb. For example, as long as almond oil is in the pip of the almond, they are like one and the same thing. But when the oil parts from the sediment, they become two differnt things in every respect, each having different qualities. Thus, a happy, fortunate person who has been promoted to this position is sometimes made to descend back into this world. While he knows Allâhu ta'âlâ, he is made to return to this world, and, through his honoured and blessed being, the world is rescued from the darkness and ignorance of the nafs. Such a blessed person lives among people. Outwardly, he is like others. But his soul is not dependent upon anything; its sole companion is his knowledge of and love for Allâhu ta'âlâ. He has been returned to this world despite his reluctance. When looked at superficially, such a high person, who has attained haqîqat, may be thought of as having forgotten Allâhu ta'âlâ and having been seized by the love of creatures, like others. But, in actual fact, he is quite unlike them. There is quite a difference between falling in love with something and turning away from it by ceasing to care for it. Let us also say that such a high person's interest in and fondness for creatures are not within his own will. He does not value the world. In fact, Allâhu ta'âlâ wants and likes this state. But others' fondness and interest originate from themselves; they embrace the world. Allâhu ta'âlâ does not approve of this fondness of theirs; He does not like it. Another difference is that others can turn away from this world and can attain knowledge and love of Allâhu ta'âlâ. But it is impossible for this high person to turn away from people. It is his

duty to be together with people. It is only when his duty is over that he will be transferred from this transient world to the eternal world. Only then will he attain his real position.

Great men of Tasawwuf explained the grade of guidance differently. Most of them said: **"It is being together with Allah, while being among people."** This difference among their remarks is because the states and the grades of those who have a say in this matter are different from one another. Each of them spoke in accordance with his own grade. Allâhu ta'âlâ knows the truth of everything. Sayyid-ul-tâifa Junayd-i Baghdâdî's 'quddisa sirruh' statement: "To attain the end means a return to the beginning," is an explanation suitable with the grade of guidance, which we have described above, for in the beginning only creatures are seen and loved. As a matter of fact, the hadîth, **"My two eyes sleep, but my heart does not sleep"**, does not communicate a continuous attachment and awareness concerning Allâhu ta'âlâ. Perhaps it reveals his awareness of his own states and the states of his Ummat, and that he is not asleep. It is for this reason that our Prophet's sleeping would not break his 'abdast (ablution). Since the Prophet is like the shepherd of a flock in protecting his Ummat, it would not become his rank of prophethood for him to forget about his Ummat even for a moment. Likewise, the hadîth, **"I have such private times with Allâhu ta'âlâ that no superior angel or Prophet can come between us at these times"**, does not refer to 'always' but to 'sometimes.' Even at such times as these he does not necessarily turn away from creatures, for Allâhu ta'âlâ manifests Himself to him. He does not forget about creatures and look for manifestations. It is like the darling's manifestations to the lover; the lover is not after the darling.

On the mirror of shapes there's no motion, not a bit;
Because, something not glorious cannot appear on it.

Briefly, when returning to creatures, the veils that have been lifted before do not return. Without the veils in between, he has been sent to go among creatures and to be a means for saving and awakening creatures. This person is like a government official who is very close to a great emperor. However, he is given also the task of looking into the affairs of the people and solving their problems. This is another difference between those who have attained the end and then come back and those who are still in the beginning, for those who are in the beginning are behind the veils. As for those who have come back, the veils have been lifted up from before them. May Allâhu ta'âlâ bless you and those on the righteous way with salvation! Âmîn.

38 – FANÂ-FILLÂH

Imâm-ı Rabbânî ‘rahmatullâhi ’alaih’ in his book Ma’ârif-i Ladunniyya, in the Twenty-sixth Ma’rifat[1], explains ‘Fanâ’ as follows:

Fanâ means to forget everything except Allâhu ta’âlâ. Each of the five latîfas in the ’âlam-i emr[2] has a picture, a likeness in man. These five lâtîfas have been given the names **heart**, **soul**, **sir**, **khafî** and **akhfâ**. Most of the Awliyâ, being unable to differentiate between them, called all of them “the soul.” When referred to as “the soul,” these five things are understood. [We are made of matter, and live among material beings. Beings that are made of matter consist of the seven heavens, and the Kursî, and the ’Arsh. These nine classes of beings are one within the other, like the layers of an onion. The outermost one is the ’Arsh. Each layer is very much larger than the one within it. It is like the greatness of the ocean in comparison to a drop of water. There is no matter outside the ninth layer, which is the ’Arsh. These beings which are not material are called the ’Âlam-i emr’ (beings of command) because they were created with the single command “Be!” Classes of material beings that consist of the nine layers are called the ’Âlam-i khalq’. ‘Khalq’ means ‘dimension,’ that is, matter. The ’Âlam-i khalq was created in seven days. The building stone of the ’Âlam-i khalq is matter. The building stone of the ’Âlam-i emr is called “latîfa.” The ’Âlam-i emr is made of various latîfas. Out of these, samples of five of them were given to men. Profound Islamic savants were able to understand these latîfas and even their originals in the the ’Âlam-i emr. Today there is no such profound savant left on the earth. These five latîfas existing in men were given the names heart, sir, soul, khafî, and akhfâ. Even such great

[1] Religious knowledge that cannot be comprehended through the five senses or through the intellect can be learned from the Prophet’s words. Within religious information there is such knowledge which cannot be recorded in books or which cannot be explained through words. No words can be found to explain pieces of that knowledge. They are called ma’rifats. A ‘murshid’ is a great Islamic scholar and a blessed Walî who possesses such ma’rifats. They can be obtained only as a result of flowing from the murshid’s heart or from the dead ones’ souls into the hearts of those who desire them. There are conditions to be fulfilled for attaining this.

[2] Please see the twentieth, the twenty-first, the twenty-second, and the twenty-third chappers of the sixth fascicle of **Endless Bliss**.

savants as Imâm-i Ghazâlî were unable to differentiate them from one another and called all of them “the soul.” Very few savants, such as Imâm-i Rabbânî, were able to recognize them one by one.] The soul, i.e. the latîfas, used to know Allâhu ta’âlâ before it united with this body. It used to have a little inclination, knowledge, and love towards Allâhu ta’âlâ. It had been given the strength and potential to become exalted and promoted. But it could not improve before uniting with this body; to improve it had to unite with the body. For this reason, first the soul was given an affection towards this body. Thereafter, it was allowed to go towards the body. It threw itself upon the body. Being very fine and very expansive, it sank and penetrated all parts of the body. It became unrecognizable, unknown in the body. It forgot about itself. It began to think of itself as the body. It lost itself in the body. Thus, most people consider themselves only as bodies. Being unaware of the existence of the soul, they deny it.

Allâhu ta’âlâ, being very merciful, sent messages to men, i.e. to souls, through Prophets ‘’alaihimussalawâtu watteslîmât’. He invited them to Himself. He prohibited them from being dependent upon this dark body. People who were predestined to be good in eternity obey Allâhu ta’âlâ’s commandments and put an end to their dependence upon the body. They bid farewell to it and go back up to their former heights. Once the soul regains its bearings towards its origin, so will its love for its origin that it had had before uniting with this body, gradually getting strength, and its amour with the ephemeral being gradually losing its grip. When that gloomy and inglorious paramour is completely forgotten and love felt for it is thoroughly gone, **physical Fanâ** (Fanâ of the body) will be attained. Thus the first one of the two basic phases in the way of ‘Tasawwuf’ will have been passed. Thereafter, if Allâhu ta’âlâ blesses (the owner of) that soul with His Favour and Kindness, the progress will continue further ahead, a phase of self-oblivion will commence. This oblivion will gradually grow, until the self is completely forgotten about. Awareness of all beings, except that of Allâhu ta’âlâ, will be completely gone. Hence the **spiritual Fanâ** (Fanâ of the soul). The second phase also has been passed now. The soul’s coming to this world has been intended for its attaining this second Fanâ. It could not have attained it without coming to the world.

If the lâtifa of the heart, which is called **Haqîqat-i Jâmîa**, passes beyond these two steps together with the soul, it will attain its own Fanâ together with the soul. If the nafs accompanies the heart in

this way, it will be purified, too. That is, it will attain its own Fanâ. But, when the nafs reaches the heart's grade, if it remains there instead of getting exalted and passing beyond these two steps, it will not attain oblivion. It will not become mutma'inna.

A person who has attained the Fanâ of the soul may not attain the heart's Fanâ. The soul is like a father to the heart. And the nafs is like a mother to the heart. If the heart has an inclination towards the soul, who stands for its father, and turns away from the nafs, who stands for its mother, and if this inclination increases and draws the heart towards its father, it will reach its grade. That is, it will pass beyond these two steps. When the heart and the soul attain Fanâ, the nafs does not necessarily attain Fanâ. If the nafs has an affection, an inclination towards her son, and if this inclination increases and makes her reach near her son, who has reached his father's grade, she will be like them. Attainment of Fanâ on the part of each of the other three latîfas, 'sir', 'khafî', and 'akhfâ', takes place through the same procedure.

The memories' and thoughts' being rubbed out and removed from the heart signifies the fact that it has forgotten the things other than Allâhu ta'âlâ. Not to be able to remember anything means that knowledge of everything else is gone. In Fanâ, knowledge has to be wiped out.

Why don't you perform the 'fard' and the 'sunnat'?
To Hadrat Muhammad aren't you an Ummat?
Don't 'Hell' and 'Paradise' ever occur to you?
Is that what 'a slave with belief' mean to you?

39 – SECOND VOLUME, 58th LETTER

This letter, written as a response to Muhammad Taqiy, gives information about the 'Âlam-i mithâl and states that metempsychosis is not true and that human souls do not transmigrate; it also explains what kumûn and burûz mean:

Praise be to Allâhu ta'âlâ, who is the Creator and the Owner of all classes of beings, and salâms to Hadrat Muhammad, who is the highest of His Prophets, and to all his absolutely pure relatives and Ashâb! We have been honoured with reading your valuable letter, a work of your good thoughts and beautiful moral character. May Allâhu ta'âlâ protect you against all faults and defects! You ask about Shaikh Muhyiddîn-i Arabî's 'quddisa sirruh' quoting a hadîth in his book **Futuhât-i Makkiyya.** Our Prophet 'sall Allâhu 'alaihi wa sallam' says in this hadîth: **"Allâhu ta'âlâ created a hundred thousand Âdams."** Muhyiddîn-i 'Arabî 'rahmatullâhi 'alaih' writes a few things which he has seen in the 'Âlam-i mithâl and says: "As I was making a tawaf around the Kâ'ba, there were some people by my side. I did not know them at all. While performing tawaf they recited two Arabic couplets. The meaning of one of the couplets was:

As you do now, we for years
All visited this residence.

"Upon hearing the couplet, it occurred to me that those people might be from the 'Âlam-i mithâl. As I was thinking so, one of them looked at me and said, 'I am one of your grandfathers.' I said, "How long has it been since you died?' 'More than forty thousand years,' he replied. Being astonished at these words of his, I said, 'Historians say that not even seven thousand years have passed since Âdam, the first father of human beings'. He said, 'Which Âdam 'alaihis-salâm' are you talking about? I am one of the sons of Âdam, who lived at a time very much earlier than seven thousand years ago'. When hearing this, I remembered the hadîth-i-sherîf mentioned above."

[An important note: Ancient astronomers said that the age of the globe, i.e., the duration of time from its creation until its end, was equal to the number of planets around the sun in terms of thousands, that is, the earth was seven thousand years old; for they thought that the number of planets was seven. The seven thousand years that is written in many history books and that has been transferred into some religious books originates from this. Some of

them said that the earth's age was equal to the number of constellations, twelve thousand years, and others said it equalled three hundred and sixty (360, the number of meridians) thousand years; these three estimations are no more than suppositions and theories.

Hadrat Idris (a Prophet) said, "We did not know the world's age though we were Prophets."

The earth's age is written as (360000x360000), that is, a hundred and twenty-nine billion and six hundred million years, in the book entitled **Mukhtasar**, which 'Abd-ul-Wahhâb-i Sha'ranî 'quddisa sirruh' outlined from **Tazkira** by Abû 'Abdullah-i Qurtûbî, a great Andalusian savant.

Today's scientists estimate that the age of the earth is not less than four billion and five hundred million years, through a method called 'radioactive age dating' (or 'radiometric dating'); scientists make such estimations by comparing the amounts of lead and uranium minerals existing in the ore of pitch-blende in strata now and estimating the time which is necessary for the formation of so much lead out of the amount of uranium that has decayed into lead and the existing amount of uranium, by means of the decay constant of Uranium1.]

My dear son! The information which Allâhu ta'âlâ has bestowed upon the lot of this faqîr [Imâm-i Rabbânî refers to himself] is as follows: The Âdams who lived before Hadrat Âdam, who is the first man and the first Prophet, were all in the 'Âlam-i-mithâl. They were not in the 'Âlam-i shahâdat. There was only one Âdam in the 'Âlam-i shahâdat, i.e., in this world of matter which we see, and he was a Prophet. Angles prostrated themselves before him. Allâhu ta'âlâ had made a man's statue from sticky mud and had changed it into flesh and bones.

[As we know today, Allâhu ta'âlâ changes earthen substances, nitrates and phosphates, into proteins in the factory of plants, and changes these vegetable proteins into flesh and bones and limbs in an animal's body. Not only can science realize this today, but also with the help of substances which we call catalysts, we can conduct chemical reactions quickly, in a second, that normally takes years. While men can do thousands of years of work in a moment, and as we know that Allâhu ta'âlâ changes earthen substances into substances of flesh and bones in a few years, it is easy to realize through science that He can do it in a moment as well. Just as Allâhu ta'âlâ changed earthen substances into organs in a moment, attached the soul to the body and created Âdam, the first man, so

on the Day of Rising He will re-gather these elements in a moment, will make men's bodies, and will give these bodies the souls that existed. A person's dying means the soul's leaving the body. The soul does not die. On the Day of Rising, together with everything else, the souls will be annihilated and then they will be recreated. Today, an intelligent person who can realize Allah's power well through the branches of science, such as physics, chemistry, physiology and astronomy, can also realize easily as a scientific fact that Hadrat Âdam and all men and animals will be brought out of the soil on the Day of Rising. A century ago, Muslims believed this without any understanding. But today, we see it as a simple scientific fact and believe it without needing further proof.[1]

Allâhu ta'âlâ created Paradise and Hell and declared that He would fill both of them with people. For this reason, since Hadrat Âdam, who was the first man, the earth has always had on itself Believers and disbelievers, who have quarreled with each other. The irreligious have worshipped the things which they have invented, but the Believers have adapted themselves to the Prophets and Books revealed by Allâhu ta'âlâ. Contrary to what some historians suppose and what is seen in some motion pictures prepared by enemies of Islam, our ancient predecessors were not uncouth, wild and naked people lacking knowledge and science. Yes, among the ancient peoples there were those who lived ignorantly and simply, as they do today in the deserts of Asia and Africa. Even in the forests of America savage people live like those of the Bronze Age. But neither all of today's people nor all of the earlier people can be said to be savages only for this reason. Hadrat Âdam ''alaihis-salâm' and those who followed him lived in cities. They knew how to read and write. They had such crafts as blacksmithing, making threads, weaving clothes, farming and making bread. Hadrat Âdam, whose age and stature could not be known exactly, lived for a thousand years and became a Prophet when he was five hundred years old according to a report. Allâhu ta'âlâ sent him ten books. Hadrat Jabrâil ''alaihis-salâm' came to him twelve times. In these books, the things to be believed, dictionaries in different languages, to perform salât once a day, [morning salât, as is written in the book entitled Ibni 'Âbidîn,] to make a ghusl, to fast, not to eat lesh, blood, pork; many branches of crafts, knowledge of medicine, medicinal substances,

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[1] Please see the book entitled **the Rising and the Hereafter**.

arithmetics and geometry were included. In fact, they minted gold money, operated mines and made tools. The **Qur'ân al-kerîm** communicates clearly that Hadrat Noah's ship moved with the force of the steam from its boiler that was heated by means of fire. Not based on any document or observation but for the sheer purpose of denying religions and belittling Prophets, some historians say that the people of ancient civilizations were savages and that they did not know anything. Thereby, they try to misrepresent each of the Prophets, such as Âdam, Shist [Shît] and Idris ''alaihimussalâm' as if they were from a silly tale or a superstition, and thus to train Muslim children as irreligious and faithless people.

Another group of the enemies of religion pretend to be scientists, and broadcast their corrupt thoughts in the disguise of science. For example, they say such things as, "The cell, which is the building stone of all living things, happened incidentally by itself, and then in the process of time there came into being small plants and animals in the sea, then those on land, and finally it evolved into man." Thus, they mean to say that Hadrat Âdam was not created from the soil, that the **Qur'ân al-kerîm** and other heavenly books are fairy tales [May Allah protect us against such belief!] , and that it would be contrary to science to believe in the existence of the Supreme Power, who created the first living thing. These kinds of disbelievers are called **Dahrî**. Those Dahrîs who present themselves as Muslims are called **Zindiqs** and **Science fanatics**.

How wretched these sham scientists are! Yes, the physiologist Haldene suggested the probability that "Millions of years ago, in hot seas, affected by the ultraviolet rays coming from the sun, inorganic gases turned into organic compounds and, at the same time, the first molecule with an equiproductive quality, that is, the cellular molecule that changes food substances into living forms like itself, was constructed incidentally by itself." But, this is a hypothesis, not an experiment, not even a theory. Today there is no information or even a theory showing how a molecule with an equiproductive quality is constructed. Scientific knowledge is the knowledge of observation and examination. A scientific fact is first observed with organs of perception or with the tools which enhance them, and the causes of this fact are conjectured. Then, this fact is experimented on again, and the effects and roles of these causes are confirmed. If the cause of an event and the way it has happened are known, we believe it. But there are also events the causes of which cannot be understood through experimentation. Many ideas are

put forth as their causes. These ideas are not certain. Also, different people may interpret a single event differently.

A hypothesis is a general idea which is suggested as a possible explanation of various known events that share the same starting point. A theory is a hypothesis that is determined to be seemingly the most appropriate explanation of certain events among various hypotheses after a process whereby a number of events and thence new events are arrived at, and those new events are studied on the basis of experience. Perfection of a theory is assessed by how few hypotheses it relies on and at the same time how many events it can explain. Haldene's idea is a hypothesis after all, and is very far from being a theory. If people do not remain in that grade and acquire correct knowledge about how the first living creatures were created, it will be useful for Islam, not harmful. All living beings as well as lifeless ones were nonexistent and were created later. Allâhu ta'âlâ declares: **"Research how I created everything and see the order, the delicacy in My work! Thus believe in Me and in the fact that My Power and Knowledge are infinite!"** Yes, the enemies of religion not only say that the first living things came into existence by themselves, but they also proclaim that the solar system, stars, and various physical, chemical and biological events all came into existence by themselves. Ahl-as Sunnat savants gave them the necessary answers in thousands of their books, thus silencing them all. They proved with evidence that they are wrong. Our religion declares that Hadrat Âdam was created from sticky mud. It does not explain in what manner other animals and plants were created. How can Haldene's hypothesis harm the religion then? Allâhu ta'âlâ, alone, moves, makes, and creates everything, and it makes no difference who says so, Haldene or Darwin or Ibni Sînâ (Avicenna) being no exception. All forms of energy are manifestations of His Power.

What undermines the îmân is to hold the belief that events happened by themselves and to say that animals evolved from one another, initially from one-celled organisms to higher structures and finally to man; science does not prove it true, nor do scientists say so.

A passage from the book **Tahâfut-ul-Falâsifa** by Imâm-i Ghazâlî has been translated from Arabic into Turkish and has been written in the forty-fifth page of the book **Ma'rifatnâma.** It is stated in **Ma'rifatnâma**: "Scientists' words are of three types. Their words of the first type explain the facts which scientific experiments have discovered. Though these words of theirs agree

with Islam, their wording is wrong. For instance, they say, 'Nothing can move by itself. There is a power which makes everything move. This power is a natural force. Everything is made by nature.' Islam, however, says, 'Nothing can move by itself. There is a power that makes every object move. This power is Allah's power. Everything is made by Allâhu ta'âlâ.' It can be understood that Islam and science agree on the same thing; there is only one difference: appellations. We do not object to these words of theirs. Only, we admit them only after altering the names. Their words of the second type are about things which Islam does not explain, but commands: 'Research and find out!' Whether we believe their words of this type or not, it does not cause the îmân to be lost. For example, they say that a lunar eclipse is a result of our earth coming between the sun and the moon, and they can predict its time, for the moon looks very bright when it is facing the sun. When the earth's shadow is cast on the moon, it becomes obscure and indistinct, being unable to receive any light from the sun. And a solar eclipse is caused by the moon coming in between the earth and the sun, and thereby obstructing the sun from being seen from the earth. They say that a lunar eclipse takes place in the middle of the Arabic months, and a solar eclipse happens on the first or the last night of a month. [The sun, earth and moon are spherical-shaped, like a water melon, and they all move in the first heaven. Ancient physicists said that each of the seven planets was in one heaven. On the other hand, it is declared in Sûrat-ul-Mulk that all the stars are in the first heaven, which contains the earth, too.] We will not contradict the scientists in this second group of their views, either. A person who objects to them by saying that Muslims should not believe such words as these will have striven to harm the religion and to demolish Islam. If a person says that they do not agree with Islam, while the rules and experiments of arithmetics, physics and chemistry prove that these words are correct, scientists will doubt the correctness of Islam, thinking that Islam disagrees with science, instead of doubting that person's words. It has been experienced that the harm done by an ignorant person who attempts to support Islam by way of silly argumentation is worse than the harm done by those who attack Islam systematically." [Also, Muhammad 'Uthmân Efendi of Medina, in his book **Basîrat-us-sâlikîn**, printed in 1341 (1923 A.D.) in Istanbul, rejected the rotation of the earth by rejecting some sahîh hadîths on the surmise that they were mawdû'. He misguided younger generations. In contrast, in many books, Islamic scholars, for

instance Abû Bakr Râzî in his books **Kûriyat-ul-Ard** (Kûriyet-ül-Erd) and **Sharh-i Mawâqif**, proves that the earth is a rotating spherical globe. Fiqh scholars have established rules on this fact. The sacred meaning of the 22nd âyat of Sûra Baqara is: **'Your Rabb has made the earth just like a bed for you.' Tafsîr-i Azîzî** says: ' He made it calm and motionless for you to sit and to sleep on.' The sacred meaning of the fifteenth âyat of Sûra Nahl is: **'I put the mountains on the earth lest it would shake you.' Tafsîr Sâwî** explains this as follows: 'He created the mountains lest the earth could move and cause you trouble.' And the book **Baidâwî** says: 'Before the creation of the mountains, the earth was a globe without any rocky areas on its surface. While rotating or during any other movement it would shake. When the mountains were created, they prevented it from moving, trembling, and shaking.' 64th âyat of sûra Mumin purports: **'Allah is He who made the earth a resting-place**[1] **for you.' Shaikhzâda** says: 'Abdullah ibni 'Abbâs said that a resting-place means a halting place, a station.' It is seen that the âyats of Qur'ân al-kerîm and the tafsîr books inform us that the surface of the earth is like a saddle, a mattress, motionless and comfortable. It will not be true to deduct that the earth is motionless and, therefore it does not rotate on its axis or that it does not move around the sun. Today, these two movements of the earth are known for certain and calculation of prayer times are based on those two movements, (i.e. rotation and revolution.) Please see the twenty-third chapter of the fifth fascicle of **Endless Bliss**.] Imâm-i Ghazâlî goes on and says: "When met with events that are understood to be certain and true through calculation and experimentation, it is necessary to interpret âyats and hadîths, that is, to adapt their meanings according to them. Many interpretations have been done in this way." Let us mention also that it is not a job for the ignorant, such as ourselves, to give meanings to âyats and hadîths. To be a religious savant, that is, to have a say in the religion, it is necessary to have attained the grade of ijtihâd. There is no such exalted savant in the world today. Now the non-savants write religious books for various purposes, and by giving âyats and hadîths meanings at random, they say that Allâhu ta'âlâ says so, or that the Prophet 'sall-Allâhu 'alaihi wa sallam' commands so. They change Islam into a game. We should not buy or read religious books of this sort. We should find and read books

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[1] 'Qarâr' is the (Arabic) word used the original text (of the Qur'ân al-kerîm).

that contain the unchanged words of religious savants. But, it is a shame, such religious books are almost nonexistent today. On the other hand, it is deplorably seen that most of the books that carry the names of great Islamic savants and which are sold as translations from them contain harmful additions, deletions and changes. What is even more pathetic to realize about these existing books, some of which are quite well-known, is that a number of ignorant people have been carrying on this business of writing books for centuries, adapting some âyats and hadîths to the wrong scientific teachings of their times and thereby giving them wrong and funny meanings. What pleases the enemies of the religion most is to see Muslims deny (because of some ignorant do-gooders) facts that are proven through science and which are evident. For this will help them mislead younger generations. If scientists say that matter, the cell, the living and the lifeless came to being later while they had been nonexistent, it does not harm Islam whether they came to existence incidentally in the sea or through some other way; for it is Allâhu ta'âlâ who makes everything.

"Their ideas of the third type are those which disagree with what is declared clearly by Islam. All of these things are hypotheses, that is, suppositions or fabrications under the curtain of science, fruits of sheer bigotry and ignorance. That everything was created out of nothing, that Hadrat Âdam's body, which was made from sticky mud, came to life by changing into flesh and bones, that Allâhu ta'âlâ exists with His Attributes, the things that will happen at the end of the world, and the Rising after death are all within the principles of îmân. One should not believe thoughts that disagree with these facts or that will ruin the belief in these realities. A real scientist will not utter words disagreeing with these beliefs because they are not things contrary to science. It is necessary to persuade everybody to believe them and to refute those who contradict them."

Hadrat Âdam's children multiplied and spread over Arabia, Egypt, Anatolia and India. During the time of Hadrat Noah (Nûh) ''alaihis-salâm', they were all drowned in the Flood; only those on board the ship were saved. People multiplied from these survivers. As a result of their numbers increasing in the course of time, they spread over Asia, Africa, Europe, America and Oceania, that is all over the world. This migration was both by land and by sea on large ships. Perhaps there were roads from Asia to America and to the Oceanic Islands in those times.

As science makes progress, facts which Muslims have believed without seeing or comprehending are being understood one by one through science. Today, for example, the following theories are being taught in schools in Europe and in America: “It has been admitted that there were roads between the southern continents during ancient geological ages. The famous meteorologist Alfred Wegener established the theory of “Kontinentenverschiebung’ (the sliding of continents) and said that the five [six today] continents had been attached to one another formerly, and later they parted. By relying on zoogeographic experiments, another professor claimed that there used to be pieces of land between continents like bridges. According to Wegener, continents were adjacent to one another in the Paleozoic and Mesozoic ages. Until the end of the Paleozoicum, animals travelled by land between south America and Africa, between Asia (directly from India) and Australia; animals that lived in Africa after the Eocene passed over to south America by land.”

It can be understood scientifically as well that Hadrat Âdam ‘’alaihis-salâm’ was created from soil, and that people migrated over the earth from Syria, Iraq and central Asia. While some historians, whose purpose is not to write about facts but to engage in progaganda, and who run not towards the truth but towards political advantages, are still obstinate in slandering Islam and Islamic superiors blindly, scientists and scientific knowledge can see and understand the greatness, the correctness of Islam more closely day by day.]

Allâhu ta’âlâ created a sample of everything in Hadrat Âdam ‘’alaihis-salâm’. He has many latîfas, forces. Long before creating him, Allâhu ta’âlâ created one of his lâtîfas, attributes, in his shape so as to keep it, (i.e. that latîfa,) for a long time in the ’Âlam-i mithâl and revealed all his deeds and all his descendants that will come until the end of the world together with their names. They all lived when their time came. When their end came, they were called to account, and they went either into Paradise or into Hell. After a very long time, as Allâhu ta’âlâ wished, another one of Hadrat Âdam’s attributes was created in the ’Âlam-i mithâl like before, and when its time was over, there began the term of the third one. And when its time was over, the fourth attribute was created in the ’Âlam-i mithâl. When all his attributes and latîfas were finished, finally, Hadrat Âdam, who had accumulated all the attributes and latîfas within himself, was created in the ’Âlam-i shahâdat, that is, in the world of matter. Allâhu ta’âlâ made him

valuable. The hundreds of Âdams that had come before were all archetypes of Hadrat Âdam. [It can be compared with the rays of the sun coming before the actual sunrise. Its rays, attributes, gradually become visible.].

Muhyiddîn'i 'Arabî's 'quddisa sirruh' grandfather, who had died forty thousand years before, had been the existence in the 'Âlam-i mithâl of one of the lâtîfas, attributes, of his grandfather, (who in turn had lived) in the 'Âlam-i shahâdat (long after his archetype in the 'Âlam-i-mithâl). He was visiting the Kâ'ba-i mu'azzama in the 'Âlam-i mithâl, for the Kâ'ba-i mu'azzama has a copy, an archetype in the 'Âlam-i mithâl, as everything does. I, the faqîr, [i.e. Imâm Rabbânî 'quddisa sirruh',] think and search very deeply, but I cannot see more than one Âdam in the 'ÂlAm-i shahâdat. I can see nothing but the images in the 'Âlam-i mithâl. The person who said that he had lived forty thousand years before and that he was one of Muhyiddîn-i 'Arabî's grandfathers was indicating that the Âdams existing before Âdam ''alaihis-salâm' were the images (archetypes) of Âdam's ''alaihis-salâm' lâtîfas and attributes. They are not beings other than Âdam ''alaihis-salâm' himself. For another Âdam's ''alaihis-salâm' son cannot be the grandfather of this son of Âdam ''alaihis-salâm'.

Upon hearing of this event and the like, people with sick hearts and little knowledge suppose that it is metempsychosis. So, they say that beings were eternal in the past, that they were not created later, and they reject the fact that they will be annihilated again and the end of the world will come. Some irreligious people, who count themselves as shaikhs and murshids, believe in metempsychosis. They say that when a soul leaves its body before reaching perfection it transmigrates into another body. They believe that souls will not pass through another body any further after reaching perfection, that they reach perfection through transmigration, and they fable many stories about metempsychosis. However, it is an act of disbelief to believe in metempsychosis, which means that a dead man's soul passes into another child and comes to life again. He who says that there is metempsychosis will have denied the Islamic religion. In other words, he will cease to be a Muslim. They never understand; if souls reach perfection through metempsychosis, who is Hell for, and who will be tormented? To believe it means to deny Hell; nay, it means to reject the rising after death. For, according to their belief the soul will no more need its body, which has already been a means for its maturing. Why should it be resurrected together

with the body, then? These false shaikhs' words are identical with the words of ancient philosophers [and of today's spiritualists and mediums]. Ancient philosophers did not believe that the dead would rise again. They said that blessings in Paradise and torments in Hell would happen only to souls. They are even worse than philosophers. For, on the pretext of metempsychosis, they deny the torment in the next world and say that it is taking place only in the world in order to perfect souls. [It has been witnessed that genies enter statues, sick people and children and talk. They suppose that those who talk in that manner are double-souled. This supposition also indicates belief in metempsychosis.]

Question: According to some reports coming from the Amîr (Hadrat Alî) 'kerrem-Allâhu wejheh' and from some Awliyâ 'qaddas-Allâhu asrâra-hum-ul-'azîz', they had done astonishing work years before coming to the world. If we state that metempsychosis is not true, how can we believe those events?

Answer: The work that was done by those great men of religion, was done only by their souls. Allâhu ta'âlâ put their souls into men's figures and those figures did work like men. Their blessed souls did not enter other bodies. But, metempsychosis means that a man's soul had had a connection with another body before it entered his own body. It is not an event of metempsychosis for a soul to take the shape of a body. Also, angels and genies do many things by disguising themselves as men, which is not transmigration at all. It is not reincarnation. It is not an event of transmigration into another body.

As Allâhu ta'âlâ gives angels and genies the strength to take various shapes, He also gives this strength to the souls of His born slaves whom He loves very much. There is no need for another body. [Air always contains an amount of invisible moisture. The white steam coming out of boiling water or out of the pipe of a cauldron is not moisture. It is only tiny drops of water. Colourless gases are not visible. As colourless atmospheric moisture condenses into drops in cold weather, which we call dew, in a similar way souls can take various shapes.] According to what we hear and read, most Awliyâ have been seen at various places at the same time and have participated in different activities. Here also, their souls and other latîfas disguise themselves as men and take the shapes of different bodies. Likewise, for instance, some hadjis said that they had seen a Walî at the Kâ'ba and had talked with him, others said that they had seen him in Baghdad the same day, and some other people said that they had met the same Walî in

Istanbul the same day. But that particular Walî lived, let us say, in India and never left his hometown. It was that Walî's latîfas that took various shapes. Sometimes that Walî does not know of these events. When they tell him that they have seen him, he answers them, "You are wrong; I was at home at that time; I did not go to those countries; I do not know those cities, and I do not know who you are, either." Likewise, some people asked for help from a few Awlîyâ against trouble and danger. They would see that those great people were there immediately and had come to rescue them. Sometimes these Awliyâ 'qaddas-Allâhu asrârahum-ul-'azîz' know of the aid they have given, and sometimes they do not know of it. [This fact has been witnessed especially in battles.] It is the souls and latîfas of those great men of the religion that did those useful deeds. Their latîfas take shapes sometimes in the 'Âlam-i shahâdat, and sometimes in the 'Âlam-i mithâl. As a matter of fact, thousands of people at the same time every night dream of our Prophet and get something valuable from him. All of what they see are his lâtîfas and attributes taking shapes in the 'Âlam-i mithâl. Likewise, in the past, devotees received help from their murshîd's appearances in the 'Âlam-i mithâl; with their help they got rid of their problems.

Ahî-zâda 'Abdulhalîm Efendi, in his book **Riyâdussâdât fî ithbât-il-karâmât lil-Awliyâ-i hâl-al-hayât wa ba'dal-mamât,** proves that the Awliyâ have karâmats[1] even after their deaths.

It is not metempsychosis for a Walî to do kumûn and burûz[2]. For, in metempsychosis the soul connects with another body to enliven it, to make it sensitive and active. But in burûz a soul's connecting with another body is not intended to do this, but it is to perfect that body and exalt its grade. As a matter of fact, a genie can also connect with a man's body and appear in him. But this type of connection is not intended to enliven that person, for that person is alive and is able to hear and move before the genie connects with him. After the connection, some of that person's actions and words are the appearances of the attributes and

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[1] Allâhu ta'âlâ creates everything through a law of causation ('adat-i-ilâhiyya). Sometimes he suspends this law of causation for the sake of His beloved slaves. When such extraordinary events take place through Prophets they are called 'mu'jiza'. When they take place through the Awliyâ, they are termed 'karâmat' (pl.karâmât).

[2] The lexical meaning of kumûn is to hide somewhere, and that of burûz is to reappear from a hiding place.

actions of that genie. By saying nothing about kumûn and burûz, great shaikhs avoided causing ignorant people to be dragged into wrong beliefs.

According to this faqîr, (i.e. Imâm Rabbânî 'quddisa sirruh',) kumûn and burûz are unnecessary. For treating and training those who are ignorant, a Walî can make his own high qualities be reflected on that person with the strength given to him by Allâhu ta'âlâ, without superimposing his will on him (burûz). Through tawajjuh and iltifât, he can place those high qualities in him. Thus, that low-grade person will become exalted and will reach perfection. Getting rid of base attributes, he will attain good attributes. Doing this does not require kumûn and burûz at all. This is such a great blessing which Allâhu ta'âlâ endows upon people whom He chooses. His blessings and gifts are so many.

Some people say that souls transmigrate. They say that when a soul reaches perfection, it can leave its own body and pass into another body. They give the following story as an example: A young man died who was the neighbour of a person who had reached perfection and who had acquired this power. That person's soul left its own body, which was old, and passed into the young man's dead body. The old man's body died and the young man came back to life. These words are untrue. They are stories about metempsychosis. A soul's entering a dead body in order to enliven it is metempsychosis. The difference between transmigration and metempsychosis is that those who believe in metempsychosis suppose that the soul is defective and it reaches perfection through metempsychosis, while the former considers the soul perfect and says that it can transmigrate into another body after reaching perfection. According to this faqîr, belief in the transmigration of a soul is worse than believing in metempsychosis. This is so because they say that metempsychosis is for perfecting the soul. These words of theirs are wrong. Moreover, why should the soul pass into another body after reaching perfection? Why should a person who has reached perfection pass into young bodies for watching and enjoying the world? The soul that has reached perfection would not want to enter a body; on the contrary, such a soul would avoid another incarnation: the purpose of a soul's entering a body has been achieved and perfection has been attained. Moreover, in the soul's transmigration the first body dies and the second body comes to life. However, the first body has to be rewarded or tormented in the grave. If the second body comes back to life it means that for

that body the end of the world has come as it is still in the world and it has been judged in the world. I do not know if those who believe in transmigration believe in torment in the grave and the day of the Last Judgment? It is a shame that those disbelievers have counted themselves among religious men and have attempted to teach Islam to people through their books and magazines. They are trying to make youngsters irreligious like themselves. O our Allah, protect us from believing such writings and from going wrong! Do not separate us from our dear religion, from our valuable îmân! Thou alone can protect one from disbelief and aberration!

Appendix: By the way, let me give some information about the 'Âlam-i mithâl. The 'Âlam-i mithâl is the largest of all the 'âlams. Each of all the things in all the 'âlams (worlds of beings) has a copy, an appearance, in the 'Âlam-i mithâl. Also, each of the things, meanings, and thoughts that occur to mind and imagination has a copy in that 'Âlam. Our savants said that Allâhu ta'âlâ does not have an equivalent, a likeness, but He has an example. As I, the faqîr, have written in my letters, as He does not have a mithl in the rank of perfect tenzîh, the Divine Person (Allah Himself) does not have an example, either. The âyat-i-kerîma which purports, **"Do not give examples concerning Allâhu ta'âlâ,"** in Nahl Sûra, implies this rank. Man is called **"'Âlam-i saghîr."** Everything in the 'Âlam-i kebîr has a copy in man. And the copy of the 'Âlam-i mithâl in the 'Âlam-i saghîr is man's imagination. For, everything has a copy in our imagination. Also, each of the states or grades of the devotees making progress in a path of Tasawwuf has a copy in the imagination. It is the imagination which informs the devotees about their states. If it weren't for the imagination, or if the imagination did not do its duty, men of Tasawwuf would not know of their own states. It is for this reason that those who reach the grades beyond the dhils[1] and appearances, become ignorant and bewildered about their own states, for man's imagination can represent a copy of the dhils. The imagination cannot go beyond the dhils. We have said that the Divine Person does not have a copy in the 'Âlam-i mithâl. Can there be a divine copy in the imagination which is a copy of the 'Âlam-i mithâl? For this reason, what falls to man's lot from the Divine Person is only ignorance and unawareness. Nothing can be said about something which is not known. Therefore, it has been said, "Those who know Allâhu

[1] Images.

ta'âlâ are incapable of talking." Something which is known can be explained. Therefore, many things are said when in the world of dhils. Those who go beyond dhils become speechless. So are the states of those who go up to the dhils and origins ('asls) of Allah's Deeds, Attributes and Names. So it is understood that all the things that can exist in the imagination originate from the dhil. However, since they are the signs, the symptoms of the matlûb [the Divine Person], they make up a branch of knowledge called **'Ilm-ul-yaqîn**. But the knowledge called **'Ayn-ul-yaqîn** and the knowledge called **Haqq-ul-yaqîn** occurs above the dhils, beyond the imagination. To escape the knowledge of the imagination, it is necessary to pass beyond the way and grades which Tasawwuf calls **Sayr-i anfusî**[1] as well as the way called **Sayr-i âfâqî**[2], and to make progress beyond âfâq and anfus. Most Awliyâ reach there only after death. It is impossible for them to get rid of the imagination in this world. A very few selected ones from among the great ones of the Awliyâ have been blessed with this fortune when they are alive in this world. Their knowledge is not mixed with imagination, though they are in the world. They attain the matlûb without the imagination's coming in between. Manifestations of the Divine Person, which flash like lightning for others, are permanent for these great people. They attain **Wasl-i uryânî**.

May it be to the good health of those who get the blessing,
Let the poor lovers be content with a few morsels!

Question: Some people dream of copies of the 'Âlam-i mithâl and fantasy, while asleep, and dream that they become very rich or that they occupy a high-ranking position. Or they dream that they become a great religious savant and all people gather around them in order to learn knowledge. On the other hand, none of these happens in the 'Âlam-i shahâdat, that is when awake. Are such dreams true, or are they without a foundation?

Answer: Such dreams are not vain or without a foundation. It means that the person who dreams so has the tendency and talents to become a rank owner or a savant. But, this tendency is not so

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[1] 'Sayr' means 'to go, to make progress', 'Anfus' means 'inside man', 'Sayr-i anfusî' means 'man's progress inside himself'.

[2] 'Âfâq' means 'outside man'. 'Sayr-i âfâqî means 'man's making progress outside himself'. Please see the thirtieth chapter of the third fascicle, and also the thirty-second chapter of the sixth fascicle, of **Endless Bliss**.

strong as to become a fact in the 'Âlam-i shahâdat. If this tendency becomes strong in the course of time, with Allâhu ta'âlâ's blessing, it will take place in the 'Âlam-i shahâdat, too. If it does not become strong enough to happen in the 'Âlam-i shahâdat, it remains as it has appeared in the 'Âlam-i mithâl. It appears there as long as it is strong enough. The case is the same with the dreams of the devotees making progress along a path of Tasawwuf. They dream that they occupy high grades, the grades of Awliyâ. If this state falls to their lot in the 'Âlam-i shahâdat, it is a very great blessing. Otherwise, it remains as it has been seen in the 'Âlam-i mithâl; it is worth nothing. Dustmen and porters dream of themselves as judges or generals. But they get nothing when they wake up. Their dreams are of no avail, except that they cause sorrow and repentance. Then, we should not trust in dreams, but we should be pleased with that which we obtain while awake.

I love the sun, it is my favorite subject;
No business with night, what should I do with a dream.

For this reason, our superiors did not attach any importance to dreams, and they considered it unnecessary to interpret the dreams of their disciples. They valued what was obtained while awake. Therefore, they respected permanent appearances and deemed the state of feeling Allah's presence that never fades as an advantage. It was quite common for them to forget everything except Allâhu ta'âlâ and not to remember anything else. Attaining this spiritual maturity is not too difficult, and it is not too far away from those who, in the beginning, have tasted the things which can be attained in the end.

40 – FOURTH VOLUME, 29th LETTER

This letter was written to Mirzâ ’Ubaydullah by Muhammad Ma’thûm. It stresses the necessity of advice and the importance of jihâd:

Some people suppose that Tasawwuf means to care for one’s own business, not to interfere with others and not to deal with anybody. This is not true. This kind of thinking injures Islam. I wonder what kinds of people a person who talks like this about men of Tasawwuf means? If he means the great men who were attached to Hadrat Abû Bakr Siddîq ‘radiy-Allâhu ’anh’; that the way guided by those great people was to adhere to the Sunnat-i-seniyya (Islam) and to avoid bid’ats is writen in their books. On the other hand, **Amr-i ma’rûf** and **Nahy-i munkar** and **Bughd-i fillâh** and **Jihâd-i fîsabîlillah** are requirements of the Sunnat-i-seniyya of our Prophet; that is, they are among the fards and wâjibs of Islam. [‘Bughd-i fillâh’ means ‘to feel hostility (towards disbelievers) for Allah’s sake,’ and ‘Jihâd-i fîsabîlillâh’ means ‘to struggle for Allah’s sake.’ We explained Amr-i ma’rûf and Nahy-i munkar earlier.] Then, to abandon Amr-i ma’rûf means to abandon the way of those great people. As a matter of fact, Imâm-i Muhammad Bahâaddîn-i Bukhârî ‘quddisa sirruh’, who was one of them, said: “Our way is to cling to the ’Urwa-i wuthqâ, that is, to follow the way of Rasûlullah and of his Ashâb.” For this reason, an insignificant deed on this way gives birth to a great profit. He who abandons this way falls into great dangers. If Tasawwuf meant that you abandon Amr-i ma’rûf, Muhammad Bahâaddîn-i Bukhârî ‘quddisa sirruh’, who was one of the chiefs of Tasawwuf, would not have performed Amr-i ma’rûf to his own master, Sayyid Amîr Kulâl. While it was incompatible with manners to warn his master, he still did Amr-i ma’rûf. Gathering the savants of Bukhârâ, he proved in the presence of them all that it was not acceptable in Islam to repeat Allâhu ta’âlâ’s name loudly, thus explaining to his master the importance of stopping it. Being very pious and in love with a true word, his master admitted it and stopped doing it. Men of Tasawwuf wrote thousands of books in order to communicate the things that will cause men to attain salvation and those things which will draw them to perdition. What are these works of theirs, if not Amr-i ma’rûf? Khwâja Mu’îniddîn-i Cheshtî, one of the great men of Tasawwuf, was told by his master: “The darling’s path is very subtle and dangerous. Advise everybody and inform them of the danger!” Why did Shaikh-i-Ekber Muhyiddîn-i ’Arabî

‘quddisa sirruh’ prohibit the men of Tasawwuf in his time from playing music and dancing, while it was he who spread Wahdat-i wujûd[1] all over the world? Some of them obeyed him and stopped doing so. And others did not obey him and did not stop it. But eventually they confessed their fault. [It is written in the book **Hadîqa** and also Akhî Chalabî writes in this book **Hadiyya**: “It is fard to do Amr-i ma’rûf. But it is necessary not to do Amr-i ma’rûf if it will result in fitna or events that Islam disapproves of.”]

Gaws-i samadânî Sayyid Abdulqâdir-i Geylânî performs Amr-i ma’rûf in detail in his book **Gunyat-ut-tâlibîn**. He says: “Supposing a person sees someone else doing something sinful and yet knows that he himself is likely to come to harm if he attempts to dissuade that person from sinning, will it be permissible for him to dissuade the sinner? Yes, it will be, as far as we are concerned. In fact, it is very valuable. He will be rewarded as if he warred against disbelievers for Allah’s sake. Especially if it is intended to rescue the victims from the oppression of cruel authorities or to spread îmân when disbelief invades one’s country. Savants advise to perform Amr-i ma’rûf at such times.” If great ones among the Awliyâ and the leaders of Tasawwuf had neglected Amr-i ma’rûf and Nahy-i munkar, would they have written these in their books or paid that much attention to them? Hadrat Abdulqâdir-i Geylânî says: “Things that are compatible with the **Qur’ân**, hadîths and reason are called **‘Ma’rûf’**, and things that are incompatible with them are called **‘Munkar.’** [The book **Hadîqa**, while explaining the disasters incurred by one’s speech, says, “Things that are prohibited by the **Qur’ân** and hadîths and by the unanimity of **Mujtahids** are called **‘Munkar’.**”] Each of them is of two types. The ma’rûfs and munkars of the first type are obvious; savants and those who are not savants know them. It is **Ma’rûf**, i.e. fard to perform namâz five times each day, to fast in the month of Ramadân, to pay zakât, to go on a pilgrimage (hajj) and things of this type; and it is Munkar, i.e. harâm to commit fornication, to drink alcoholic beverages[2], to steal, to pick somebody’s pocket, to charge or pay interest when lending or borrowing money, to snatch away others’ property and things of this type. Every Muslim has to

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[1] Not to know that creatures also exist. To know that only the Creator exists, who is one, and that creatures are His various reflections. Please see the thirty-fifth and the fortieth chapters of the sixth fascicle of **Endless Bliss**.

[2] Please see the third chapter of the sixth fascicle of **Endless Bliss**.

advise or dissuade from these things. The second type is known only by savants, such as kinds of facts to be believed in concerning Allâhu ta'âlâ and how to believe them. Muslim savants advise and dissuade from things of this type. If a savant has stated them, those who are not savants may state them, too, if they can. The munkars of the second type comprise mostly aberrations pertaining to îmân and creed. Every Muslim should adhere to the Sunnî creed, and avoid aberrant belief, i.e. deviation and bid'at in creed. A person who is not learned in religious knowledge should not dispute with holders of bid'at, but he should keep away from them and should not greet them. He should not visit them on religious feasts, at times of happiness, should not perform namâz in their funerals, and he should not pity them. Since their creed is corrupt, he should deem it as an act of worship to dislike them. Rasûlulah 'sall-Allâhu 'alaihi wa sallam' stated in a hadith: **"If a person looks at another person harshly for Allah's sake because there is bid'at or aberration in his îmân or worship, Allâhu ta'âlâ will fill his heart with îmân and will protect him against fear."**

[It is written in the book **Kanz-i mahfî**: "It is prohibited to live in places where ignorance and immorality, i.e. bid'at and sinful activities are rife. Those who migrate in order to maintain their faith will be rewarded with Paradise. It is wâjib to migrate from one quarter where there are no pious and wise people and where bid'at and intrigues are on the increase, to another quarter, or from such a city to another city. If Muslims in all cities are attacked, they should migrate to another Islamic country. If there are no Islamic countries, they should migrate to a kâfîr country where human rights are respected and worshipping is free and live there. Please see the eighth chapter of the sixth fascicle of **Endless Bliss**! This is because those who live among them will be subjected to the same catastrophe which is expected to befall them. The twenty-fifth âyat of Sûra Anfâl purports: **"And fear an affliction which may not only smite those of you who do what is wrong."**]

Fudayl bin 'Iyâd 'rahmatullâhi ta'âlâ 'alaih', one of the great men of Tasawwuf says: "Allâhu ta'âlâ does not accept the worships of those who love the people who commit bid'at in their words and deeds, and He takes their îmân away from their hearts. Even if he who dislikes the performer of bid'at prays a little, I hope that Allâhu ta'âlâ will forgive him. If you meet a holder of bid'at on your way, change your way." Again, he says: "I have heard Sufyân bin 'Uyayna say that Allâhu ta'âlâ becomes angry with the person who attends the funeral of a holder of bid'at until he leaves the

funeral.” Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“If a person makes up a bid’at or commits a bid’at, may Allâhu ta’âlâ and angels and all people curse him! Neither the fard nor the supererogatory acts of worship he performs will be accepted.”** ’Abdulqâdir-i Geylânî’s words are concluded here.

If the way of the Sôfiyya-i-kirâm were to not interfere with anybody, one of them would not have said, “When the niqâr among the Sôfiyya (men of Tasawwuf) is no longer performed, they are no longer any good.” Shaikh-ul-Islâm-i Hirawî ’Abdullah Ansârî said that Amr-i ma’rûf and Nahy-i munkar were called niqâr among the Sôfiyya. [It is written in **Nafahât,** while telling about the life of Abû Saîd-i Kharrâz, that the scholar who said, “when the niqâr is no longer performed,” was Abul-Hasan Alî bin Muhammad Muzayyan.] Those who slander the great men of Tasawwuf by saying that they did not interfere with anybody; don’t they think why the **Qur’ân** and hadîths are full of descriptions of the rewards and torments in the next world? Won’t the person who believes in the vehement torments that are said to be prepared for the sinners want to save his Muslim brother from this danger? If there is a well or a fire in front of a blind man, or if a person is about to fall into another worldly danger, they will certainly let him know of it and show him the way to safety. They will not leave him alone. Then, why shouldn’t they let him know of the torment in the next world, which is more dismal and more impetuous and endless, and show him the way to salvation? It means that he who does not let others know or show them their mistakes does not admit or believe in the torment in the next world, and does not have îmân in the day of the Last Judgment.

If Allâhu ta’âlâ did not want to interfere with anybody, He would not have sent Prophets, He would not have declared the religions, He would not have invited people to the Islamic religion, and He would not have let us know that the other religions were wrong and aberrant, nor would He have destroyed and tormented those who denied the earlier Prophets. He could have left everybody free and alone; He could have not commanded anybody to do anything, nor would He have tormented those who denied Him. Why did Allâhu ta’âlâ order Muslims [that is, the Islamic state] to perform jihâd against disbelievers [those who prevent people from hearing about Islam and becoming Muslims,] while in jihâd there is torment and death not only for disbelievers but also for Muslims? For what reason were the virtues and blessings of jihâd, of people who perform jihâd and of martrys

declared in the **Qur'ân** and hadîths? Why was it commanded to attack evil people, to harass them, and to destroy those creatures of Allah's? As a matter of fact, He commands man to also feel hostility towards his own nafs, and explains that the nafs is inimical towards Allâhu ta'âlâ. To perform jihâd against the nafs was called the **Jihâd-ı ekber** (the greatest jihâd). Why did Allâhu ta'âlâ associate his approval and appreciation to this jihâd? Why didn't Allâhu ta'âlâ leave the nafs alone? It means that it is Allah's enemy. Allâhu ta'âlâ wants His enemies to be punished. Owing to His infinite mercy, Allâhu ta'âlâ first sent Prophets ''alaihim-us-salâtu wa-t-teslîmât' as messengers, and thereafter He sent the Awliyâ and the savants in their place. By declaring His rewards and torments through their tongues, He did not give an occasion for an excuse or pretext. No one can change Allah's decree and laws. The world's order cannot be rearranged in accordance with the opinions of those who do not know or see what is right. If Allâhu ta'âlâ wished, He could guide everybody to the righteous way and could put everybody into Paradise. But He wanted in eternity to fill Hell with people and genies. A person who realizes the greatness of Allâhu ta'âlâ cannot ask Him the reason why.

Who can say anything against Him, save fear;
What should be done, except giving oneself up.

He who follows the Prophet will also follow him in inviting people and in performing Amr-i ma'rûf and Nahy-i munkar. He who does not do so has not adapted himself to him. If disbelievers were not Allah's enemies, it would not be fard to feel hostility towards them. It would not be the first of the things to bring a man closer to Allâhu ta'âlâ. It would not be an important part of îmân or an addition to îmân. It would not cause the Wilâyat (the grade of Awliyâ) to be attained and Allah's grace and love to be gained. Our Prophet 'sall Allâhu 'alaihi wa sallam' stated: **"The best of worships is to love Muslims because they are Muslims and to dislike disbelievers because they are disbelievers."** When Allâhu ta'âlâ asked Hadrat Mûsâ, **"What did you do for Me?"** he answered, "O my Allah, for you I performed namâz, fasted, paid zakât, and mentioned Your Name very much." Upon this, Allâhu ta'âlâ declared, **"O Mûsâ! Your prayers (namâz) are documents for you. Your fastings are a shield against Hell. The zakât is a shade that protects you against the heat of the day of the Last Judgment. Your mentioning My Name very much is a light that will illuminate you in the darkness of the grave and the Rising.**

That is, all these things are useful for you. What did you do for Me?" Hadrat Mûsâ entreated, "O my Allah! Tell me the worship which is for Thee!" Allâhu ta'âlâ declared in an âyat-i-kerîma, **"O Mûsâ! Did you love those who loved Me for My sake, and did you feel hostility towards My enemies for My sake?"** So, Hadrat Mûsâ realized that the good deed done for Allah was to love for His sake and to be hostile for His sake.

Love necessitates that you love the friends of your darling and be inimical towards the foes of the darling. This love and this enmity are not within the power of faithful lovers; they cannot help themselves. This happens by itself without striving, without taking pains. The friend's friends seem beautiful, and His enemies seem ugly and evil. Also, the love that occurs within those who are seized by the pretty appearance of the world goes through this same process. Unless the person who says that he loves keeps away from the enemies of his darling, he is not regarded as a man of his word. He is called a hypocrite, i.e. a liar. Shaikh-ul-Islâm 'Abdullah Ansârî 'quddisa sirruh' says: "One day Abul Huseyn bin Sam'ûn offended my teacher Husrî. Since that day my heart has been feeling unfriendly towards him." It will be appropriate here to mention a famous saying of the great: "If you do not feel offended towards a person who offends your master, a dog is better than you are." These two principles of love are declared in the **Qur'ân** and hadîths. [Those who wish may refer to the Persian original or the Arabic or Turkish versions of the twenty-ninth letter.] As it is understood from these âyat-i-kerîmas, it causes a man to be away from Allâhu ta'âlâ if he loves the enemies of Allâhu ta'âlâ. Unless there is enmity, there will be no love. But this enmity should not be deflected into hostility against the Ashâb-i kirâm, as some people do. Enmity is to be felt towards the enemies. Hostility felt towards friends, as in the example of Râfidîs and Shiites, is rejected. Because all of the Ashâb-ı kirâm were honoured with attaining our Prophet's presence and company and his blessed looks, which were nourishment for the heart and soul, they loved one another and felt hostility towards disbelievers. They all were darlings of the Messenger of Allah. Can it ever be a principle of love for Rasûlullah to feel hostile even towards one of them! Don't those who say so betray their enmity instead of showing their love?

Question: Of the great Awliyâ 'qaddas-Allâhu ta'âlâ asrâra-hum-ul-'azîz', those who believed in Wahdat-i wujûd said that everything in this world is a mirror reflecting Allâhu ta'âlâ. In everything, nothing besides the perfect Attributes of Allâhu ta'âlâ

can be seen. Then, isn't it necessary to deem everything good, to love everything, and not to deem anything bad? There is a saying: **No absolute evil exists in the world!** [The pantheistic philosophy of Spinoza, a Dutch philosopher, is based on a plagiarism from Muslims' books on Wahdat-i wujûd.]

Answer: It is commanded clearly in the **Qur'ân** to dislike disbelievers, to feel hostility towards them through the heart, and to treat the harbîs harshly. [Harbîs are a class of disbelievers explained at the end of the twentieth chapter.] It is out of the question to doubt this. No matter what disbelievers' essence is, it is fard and necessary for us to adapt ourselves to the **Qur'ân**. Our business is with nâss, not with fûss. [That is, our task is with the Qur'ân al-kerîm and hadîth-i sherifs, not with the books of the Awliyâ. For example, Hadrat Muhyiddîn-i Arabî's kashfs[1] that are contrary to the **Qur'ân** and hadîths, which he communicates in his book **Fusûs**, cannot be documents for us.] On the Day of Judgment, being saved from Hell and attaining salvation will depend on the **Qur'ân** and hadîths, not on the books of the Awliyâ. Fancies, dreams, kashfs and inspirations that occur to the hearts of the Awliyâ cannot take the place of the Qur'ân and hadîths. Those with erroneous kashf or inspiration have to adapt themselves to the Qur'ân and hadîths and act in accordance with the **Qur'ân** and hadîths, though they may not conform with their conscience and kashf. They must entreat Allâhu ta'âlâ ceaselessly so that correct inspirations will occur to them and their hearts' eyes will be salved with the dust of Prophets' feet. Also, let us mention the fact that those Awliyâ who recognize Wahdat-i wujûd divide beings into grades. They say that the state and the importance of each grade are different. They do not ignore the rule of Kathrat-i wujûd,[2] which is the basis of Islam. They know that to relinquish it is to be a renegade, i.e. to abandon Islam. Since performing Amr-i ma'rûf and knowing the sinners and disbelievers as evil are rules of Kathrat-i wujûd, as the other rules of Islam are, they deem those who ignore them as mulhids[3] and zindiqs[4]. Also those who say

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[1] Manifestation, appearance of Allah's Attributes.

[2] 'Kathrat-i-wujûd' means 'to know of the existence of creatures as well; to know both the Creator and His creatures.' The rules that are put forth by recognizing the existence of all beings are called "the rules of Kathrat-i-wujûd (plurality)."

[3] The person who does ilhâd, which in turn means to misunderstand one or more parts of the Qur'ân al-kerîm and thereby go out of Islam.

[4] Atheists who pretend to be Muslims.

that there is no certain evil have to say that there is evil [in one respect]. Since we have to know disbelievers as evil and keep away from them, this evil in one respect is enough for them.

Those who recognize Wahdat-i wujûd do not eat poison. They do not let others eat it, either. They kill the scorpion and the snake and tell others to be mindful of them. They love those who obey them and dislike those who disobey them. Hadrat Celâleddîn Rûmî, one of the notables of men of Wahdat-i wujûd, says in his Mathnawî:

"He who will not believe this word;
Now I see him headlong in Hell."

These great people prefer sweet foods, delicious sherbets, exquisite textures, touching voices, fragrant odors, fine sceneries, beautiful appearances to the tasteless, ugly ones, and like them much more. They protect and take care of those who approach them, and they protect them and themselves against dangers. They pick out useful things and avoid harmful ones. They try to obtain what they need. They educate their children. They consult one another about their important affairs, and they do not let their daughters and wives go out without covering themselves properly and do not let others approach them. They keep their children away from bad friends. They punish the cruel and their enemies, and warn their patients against harmful food. Are these acts of Wahdat-i wujûd or Kathrat-i wujûd? Then, is it worthy, is it reasonable to try to escape one's duties as a born slave (of Allah) by exploiting the rules of Wahdat-i wujûd and to avoid obeying the rules of Kathrat in matters pertaining to the Hereafter, while it is fard to obey them? Is it reasonable to make Wahdat-i wujûd a pretext for dodging the responsibilities we have in this base worldy life? The reason for it is to deny the divine rules, to disbelieve the Prophets and not to have îmân in the Rising and in the torments and blessings of the next world. Of those who recognized Wahdat-i wujûd, the ones with correct hâls[1] very strongly adhered to their faith and their actions were compatible with Islam. This fact is written at length in books. My father, who was my master, the cause of my coming to life and my happiness, was very careful while making an abdast (ablution), in tahârat [cleaning oneself from najâsat which is explained in the sixth chapter of the fourth

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[1] Continuous variation of the kashfs and manifestations that come to the heart.

fascicle of **Endless Bliss**,] in namâz, and in observing the adabs[1], and he used to say, “I learned these by closely watching my father’s manners. It is not easy to learn from books how to observe the adab together with all its subtle particulars.” His father, the grandfather of this faqîr, was a man of Wahdat-i wujûd and was an unequalled ’ârif in the ma’rifats in the book **Fusûs.** At the same time, he was perfect in observing the Ahkâm-i-islâmiyye. My father used to say that he had learned this behavior from his master Hadrat Ruknaddîn-i Cheshtî by observing his manners. He was one of the great Awliyâ of Wahdat-i wujûd and he was always overcome by his hâls and kashfs; yet it was known by everybody that he was a perfect person in adhering to the Ahkâm-i-islâmiyye. Hadrat ’Ubaydullah-i Ahrâr was inclined to Wahdat-i wujûd. Yet he was matchless in adhering to the Ahkâm-i-islâmiyya and in spreading the religion, the Ahkâm-i-islâmiyya. He often said, “If I were a shaikh, no other shaikh would find a disciple for himself. But I was commanded to spread the Ahkâm-i-islâmiyya, not to become a shaikh.” Shaikh-i Akbar Muhyiddîn-i ’Arabî ‘quddisa sirruh’ was a Sâhib-i ithnâd[2] in the knowledge of Hadîth and was in the grade of ijtihad in the knowledge of Fiqh. He used to say, “With our Prophet’s command, **‘Call yourself to account** (for your conduct) **before you are called to account,’** some shaikhs call themselves to account every day and every night for what they have done. I have surpassed them in this accounting; I call myself to account for what I have thought as well as for what I have done.” Sultân-ul-’Ârifîn Bâyazîd-i Bestâmî and Sayyid-ut-tâifa Junayd-i Baghdâdî ‘quddisa sirruhumâ’, who may be said to be the founders and the leaders of Wahdat-i wujûd, adapted themselves to the Ahkâm-i-islâmiyya from head to toe. When Bâyazîd performed namâz, the rattling of the bones in his chest would be heard. Everybody should have heard about the words of Hallâj-i Mansûr. Nevertheless, he used to perform a thousand rak’ats of namâz every day and every night, and he performed five hundred rak’ats the night before he was executed.

It is surprising that some of those who say that we shouldn’t

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[1] There is a special adab in doing everything. The adab of doing something means to follow the conditions necessary for doing it in the best manner. Please see the sixth chapter of the sixth fascicle of **Endless Bliss**.

[2] What he said was taken as a document. His words were used as documents.

interfere with anybody and that we shouldn't attack [others'] consciences make intimate friends with the disbelievers, such as Jews, Jûkis, Brahmans, Mulhids, Zindiqs, Armenians, Freemasons and Renegades, who have deviated into different ways. At the same time they say, 'retrogressive, reactionary, fanatical,' about the Ahl-i sunnat wal jamâ'at, who adhere to the Sunnat, to the way of Rasûlullah; and they feel hostility towards these true Muslims, who were given the good news of **"It is only these who will be saved from Hell,"** and who were praised, **"It is only these who follow my and my Ashâb's way."** While they make friends with disbelievers, they take pleasure in hurting, insulting and annihilating these true Muslims. What kind of Wahdat-i wujûd, what kind of unity is it to feel hostility towards those who follow the way of Hadrat Muhammad, who is Allah's compassion upon all classes of beings, while being friendly with disbelievers, towards whom the **Qur'ân** commands us to feel hostility? Isn't this sheer disbelief and enmity towards Islam?

All the Prophets, the Ashâb-i kirâm, the Tâbi'în and the Salaf-i sâlihîn 'radiy-Allâhu 'anhum ajma'în' strove very much to perform Amr-i ma'rûf and Nahy-i munkar. They endured much torment and torture for this cause. If it were good in our religion not to interfere with anybody, it would not have been said that it was a symptom of îmân for the heart to refuse a sin. Indeed, it is stated in a hadîth: **"Prevent the sinner from sinning with your hand. If you are unable to do so, prevent him through words. If you cannot do so either, dislike it** [the sin] **through your heart! And this is the lowest grade of îmân."** If it were good not to perform Amr-i ma'rûf, the worshipper who would not do Amr-i ma'rûf to a sinning tribe would not be destroyed together with them. As a matter of fact, it is declared in a hadith: **"Allâhu ta'âlâ commanded Hadrat Jabraîl to sink a city into the earth. Jabraîl said, 'Yâ Rabbî! A born slave of Thine in that city has not disobeyed Thee even for a moment. He has always obeyed and worshipped Thee;' 'Sink him, too! His face never changed when he saw sinners'."**

Question: The hundred and eighth âyat of Sûrat-ul-Mâida purports: **"O My born slaves who have îmân! Take care of yourselves! If you find the right way, others' going astray will not harm you."** That is, Amr-i ma'rûf and Nahy-i munkar are not permitted to be done, are they?

Answer: To find the right way mentioned here, it is also necessary to do Amr-i ma'rûf and Nahy-i munkar. In other words,

Allâhu ta'âlâ declares: **"My believing born slaves! If you do what I have commanded and worship and perform Amr-i ma'rûf and Nahy-i munkar, others' going astray will not harm you."** It is written in books when and why this âyat was revealed, and that many âyats and hadîths about Amr-i ma'rûf and Nahy-i munkar were commanded after it.

Question: It is the Prophets' way to perform Amr-i ma'rûf and Nahy-i munkar and jihâd against disbelievers. Isn't it the way of the Awliyâ not to touch consciences, not to interfere with anybody?

Answer: They are fard [commanded] in the **Qur'ân** and hadîths. The commandments are for everybody. They are not only for some people. Prophets, Awliyâ, savants and the ignorant are equal in carrying out the commandments. Let us repeat that it depends on following the Prophets to be saved from Hell and to attain endless bliss. Whatsoever the Awliyâ obtain in the name of Wilâyat, love, ma'rifat, and qurb-i ilâhî[1] they obtain it as a reward for following the Prophets. What is other than this way is the way of deviation, of the devil. 'Abdullah Ibni Mas'ûd 'radiy-Allâhu 'anhumâ' says: "One day, the Prophet drew a straight line for us and said, **'This is the right way which makes man attain Allah's grace**.' Then, drawing some slanting lines like fish-bones on both sides of that line, he said, **'And these are the ways which the devil makes one deviate into,"** Therefore, if a person wants to walk on the right way without adapting himself to the Prophets, certainly he will deviate into slanting ways. If he obtains something, it is istidrâj. That is, it ends in loss and harm. Hadrat 'Ubaydullah-i Ahrâr 'quddisa sirruh' said: "If they gave me all the kashfs and hâls that are experienced through the heart, and yet if they did not ornament my heart with the Ahl-i sunnat creed, I would deem myself destroyed, ruined. If they piled up all the disasters and desolations upon me, yet if they honoured my heart with the creed of the Ahl-i sunnat wa-l-jamâ'at, I would never worry." If the hâls and kashfs that occur to the Awliyâ are consistent with following our Prophet, they make light upon light and the subtle mysteries of the Ahkâm-i-islâmiyya begin to show up. All of the Ashâb-i kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în', the Salaf-i sâlihîn, and the mashâyikh-i mustakîm-ül-ahwâl[2] were in this state. In Tasawwuf,

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[1] Its lexical meaning is 'closeness to Allah'. In Islam, it is used in the sense 'to earn the love of Allah, to be loved by Allah.'

[2] The great men of Tasawwuf whose hâls, kashfs are correct and whose kashfs conform with the Ahkâm-i-islâmiyya.

the two paths which are the way of **Nubuwwat** and the way of **Wilâyat** are in Haqîqat[1] a single way shown by the Ahkâm-i-islâmiyya, for both of them make man attain [perfection] on condition that he will adapt himself to the Prophet. Likewise, the saying that the ways that will guide man to Allah's grace and ma'rifat are as many as the breaths of creatures is correct, for there is a way that guides every fancy to its origin, and there is a different **'ayn-i thâbita,** i.e. **a mabda-i ta'ayyun,** for each creature. In other words, a different divine Name causes each creature to be created and to stay in existence. To attain through any of these ways depends on observing the Ahkâm-i-islâmiyya. He who deviates from the Ahkâm-i-islâmiyya will either break down on the way, or will go off the rails. Then, all ways begin with the Ahkâm-i-islâmiyya. That is, the Ahkâm-i-islâmiyya is like the trunk of a tree. All the Tarîqats, i.e. paths, are like the branches, veins, buds, leaves and flowers of that tree.

[Amr-i ma'rûf can be performed in two ways. One is through speaking, writing and any other means of communication. However, with this method, fitna may occur if one has an insufficient amount of knowledge, or if disrespect is shown to the people being addressed, or to their traditions or laws. The other approach is to be an exemplary person in your behaviour by adopting the superior morality of Islam. In the present time, a similing face, a friendly manner, obeying the laws, paying your taxes and debts, and not despising anyone or violating anyone's property, rights or chastity is a most efficient and beneficial method of teaching Islam to others. For this reason, it is said that "lisân-ul-hâl antaqu min lisan-il-qâl," which means the language of the body and behaviour, without making use of words, is superior to languge itself. Therefore, to live in concordance with the superior morality of Islam is the best way of performing Amr-i

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[1] The information which Allâhu ta'âlâ sent to Prophets through an angel is called the Ahkâm-i-islâmiyya. Each Muslim learns the Ahkâm-i-islâmiyya from masters. When a Muslim's heart has been purified from sins, information on the Ahkâm-i-islâmiyya comes to his heart by itself. That Muslim has reached the Haqîqat. To reach the Haqîqat, it is necessary to strive and make progress in the way called Tasawwuf. The spiritual training that is done and the things that are required to enter this way until attaining the Haqîqat are called the Tarîqat (paths, orders of Tasawwuf). A Muslim who has attained the end of one of the paths called Tarîqât is called 'Walî', (pl. Awliyâ), and the rank he has reached is termed 'Wilâyat'.

ma’rûf and Nahy-i-munkar. It is to carry out an important fard; it is to perform an ’ibâdat. Tasawwuf is the way which enables man to develop the ikhlâs needed in worshipping his Creator, and in enhancing the good morals necessary in his dealings with human beings. This way is taught by a Murshid-i kâmil. Every science has its own specialists. Man learns a specific branch of science from its specialist. The specialist of the knowledge of Tasawwuf is the Murshid-i kâmil. Being a specialist in a branch of science will not make a person eligible for being called a Murshid-i-kâmil.]

41 – FIRST VOLUME, 96th LETTER

This letter, written to Muhammad Sherîf, explains that those who do not perform the acts of worship and good deeds within their proper times and who say, "I will do them tomorrow," or "I will do them later," are wrong; and that it is necessary to adhere to Hadrat Muhammad's way Islam:

My dear son! Today, you are in a situation that will permit you to do easily whatever you want. You are at an age when youth, health, power, strength, wealth and comfort are found together in the same place. Why do you put it off until tomorrow to hold on to the means that will cause you to attain endless bliss and to perform useful deeds? In the days of youth, the best time of man's life, man should try to do the commands of his Owner, of his Creator, and to worship Him, which is the best and the most useful of deeds. He should abstain from the harâms, which Islam prohibits, and from what is dubious. (By dubious we mean the actions which we do not know for sure are permitted or forbidden.) He should do his best not to lose the opportunity of performing the five daily prayers of namâz in jamâ'at[1]. It is commanded that those Muslims who have the amount of property to reach the nisâb[2] must pay zakât. It is certainly necessary for them to pay zakât. Then, one should pay the zakât willingly and, even, by imploring the poor to take it. Because Allâhu ta'âlâ is very merciful and He pities His born slaves very much, He decreed only five prayers for worship in twenty-four hours and commanded to pay the poor, exactly or approximately, only one-fortieth of the commercial goods and that much of the quadruped livestock that graze in fields. He prohibited a few things and gave permission to do many things.

Then it is an act of headlong obstinacy and unreasonableness not to reserve an amount of time that will not take even one hour out of twenty-four hours to do Allah's commandments or not to

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[1] One person performs namaz in the front; the others, behind him, perform it like him by adapting themselves to him. The person who performs it in the front is called the imâm. Those who perform it behind him are called the jamâ'at. Please see the twentieth chapter of the fourth fascicle of **Endless Bliss**.

[2] It means border. It is the amount of property distinguishing being rich from being poor. He who has property less than this amount is called poor. Anyone whose property is more than this amount is called rich. Please see the first chapter of the fifth fascicle of **Endless Bliss**.

give one-fortieth of one's property, though one is rich, to poor Muslims, and strive to do what is harâm and dubious, leaving aside the innumerable permissible things.

Youth is a time when the nafs boils, the sensual desires frolic about and fiendish people and satanic genies attack. A little goodness done at such an age will be given much thawâb. When old, when worldly pleasures are on the decline, when power and strength are gone, and when there is no longer any possibility or hope of getting what is desired, nothing can be done except to sigh. Many people do not have a share even from that time of regret. That regret means repentance and is still a great blessing. Many cannot reach those days.

The eternal torments and various sufferings, which our Prophet communicated, will certainly take place, and everybody will get their deserts. Today, wicked people and devilish genies deceive us by putting forth Allah's forgiveness and compassion and prevent us from worshipping and drag us towards sinning. However, one should know well that this world is a place of examination. Therefore, the darlings and the enemies are put together here, and all of them are pitied. Indeed, He declares in the hundred and fifty-fifth âyat of Sûrat-ul-A'râf: **"My mercy includes everything."** But on the Day of Rising the enemies will be separated from the darlings. The âyat, **"O kâfirs! Today separate from those whom I love!"** in Sûrat-u Yâsin, communicates this fact. On that day, only the darlings will be pitied; there won't be any mercy for the enemies, who will certainly be accursed. As a matter of fact, the âyat, **"On that day, My mercy will include only those who, fearing Me, avoided being kâfirs and sinning, paid zakât, and believed the Qur'ân and My Prophet,"** in Sûrat-ul-A'râf, conveys that this will be so. Then, on that day, the mercy of Allâhu ta'âlâ will be given to the ebrâr, that is, to those Muslims with good habits and useful deeds. Yes, all Muslims, all those with îmân as much as even a mote, will attain mercy in the end, after staying in Hell for a long time. But, for attaining mercy, it is necessary to die with îmân. Nevertheless, when the heart darkens from sinning, when the commands and prohibitions of Allâhu ta'âlâ are slighted, how can the light of îmân be protected from going out during the final breath? Great men of the religion say: "Continuing venial sins causes grave sins. And continuing grave sins drifts one into becoming a disbeliever." May Allâhu ta'âlâ protect us against being so!

Translation of a Persian couplet:

I talked very little and feared hurting your heart;
Knowing your short temper, I refrained from what I'd impart.

May Allâhu ta'âlâ bless us with doing the things which He likes! For the sake of His beloved Prophet, Hadrat Muhammad, and his dear Ahl-i bayt, may He accept our prayer! The carrier of this letter, Mawlânâ Ishâq, is an acquaintance and mukhlis of this faqîr. We have shared the rights of neighbours for a long time. If he asks for any sort of assistance, I hope that you will not disappoint him, inshâ-Allah. He has the talent of elegance of style in handwriting. Wassalâm.

No, no! You are never treated unjustly by your Allah!
What you suffer from is an atonement for your deeds!

42 – SECOND VOLUME, 81st LETTER

This letter, written to Muhammad Murâd, gives advice and praises wara' and taqwâ:

Hamd be to Allâhu ta'âlâ and salâm to the people whom He chooses and loves! I am afraid that my dear friends might have been deceived by the decorated and ornamented sins of the world. I feel worried thinking that they might fall for its pretty and sweet appearance, like children. I feel anxious that with the prodding of the accursed devil and the human satans they may cease from what is mubâh (permitted) and do what is dubious or dive into the harâm, thus falling down to a shameful state in the presence of our Owner. It is necessary to repent and ask for Allah's pardon and entreat Him. Things that are harâm or dubious should be known as fatal poisons. Couplet:

In short, what is there to tell you is that,
You are a child, and the way is dreadful.

Being very bounteous, generous and merciful, Allâhu ta'âlâ made many things mubâh (permissible) for His born slaves; He gave us permission to do many things. So wretched and poor are those who, not being satisfied with the mubâh because of their sick souls and corrupt hearts, exceed the borders of Islam and go as far as to do the dubious or harâm things, leaving off so many inexhaustible mubâh choices. It is necessary to observe the borders of Islam and not to go beyond them. There are many people who perform namâz and who fast customarily and habitually. But those who observe the borders of Islam and who pay attention so as not to fall into the harâm and dubious activities are very few. The distinction that differentiates those who worship correctly and sincerely from those who worship habitually and insincerely is observing the commandments of Allâhu ta'âlâ. The sincere namâz and fast are outwardly the same as those that are done insincerely. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"The basic pillar of our religion is wara'."** He stated in a hadîth: **"Nothing can be compared to wara'."**

[While describing the conditions for being an imâm, **Ibni 'Âbidin** says: "It is called **wara'** to abstain from the dubious. It is called **taqwâ** to abstain from the harâm. It is called **zuhd** to abstain from the majority of the mubâhs for fear that they may be dubious."

At the end of the book **Hadîqa** it is stated: "In our time it has

become very difficult to have wara' and taqwâ. At present, those who keep their hearts, tongues and other organs from the harâms and those who do not torture humans or animals and who do not take away others' goods without paying for them and those who know that everything which belongs to others is others' halâl property are said to have taqwâ. Property is said to be halâl, unless it is known for sure that specific goods were usurped, stolen, acquired by way of interest, [gambling, bribery], torture, treachery, or that the items themselves are harâm. This is the case even if it is known that a certain person has a history of acquiring property by harâm means. If one gives it to another party, it is permissible to accept it, even il the property is tainted (mulk-i-khabîth). If the gifted property is known to be harâm in any case, it will by no means be permissible to accept it. If one mixes all of the harâm goods taken from various people with one's own halâl property or with things that have been entrusted to him for safekeeping, and if one cannot easily distinguish the harâm ones from the others, this mixture becomes one's own property. This mixture is called **mulk-i-khabîth**. However, if one is able to distinguish the harâm goods, one should give them back to their owners or to their heirs. But if one is unable to do so, one should reimburse the owner(s). Compensation is possible by giving back its mithl (similar, equal) from one's halâl zakât goods. If one does not have the mithl, one should pay the value of the goods at the time when one usurped them. After reimbursement, it becomes mubâh for one to use. [The zakât of it should be paid. But, in case one knows the owner, one cannot use it before reimbursing the owner, or one can dispense it as alms or as a present. And it is not necessary to add it to the amount for zakât. If one does not know the owner or his heir, it will become wâjib to give away all the harâm property and the tainted mixture as alms. If the owner appears later, the owner should be reimbursed as well.] It will not be permissible, if one knows that the property is harâm itself, to get it from the possessor who gives it away by selling, gifting, renting, loaning, paying debts, or any other way. If a poor person, whom you gave the harâm good as alms, gives it back to you as a present, you can use it as well. It is not permissible to acquire any mulk-i-khabîth when the owner is known, by way of buying or renting, nor is it permissible to receive them as alms or as donations. The mulk-i-khabîth will not become halâl by these methods. If a person has obtained property that is harâm and whose owner is known, money for example, he should give it back to him. If the owner is unknown the item should be

given to a poor person as alms. It will be sinful to give it to anyone else. It is not permissible for anyone, with the exception of a poor person, to accept and take such property. There is a scholarly narration stating that only a heir (or heiress) is permitted to inherit property which he (or she) knows to be harâm property. Please see the the initial part of the first chapter of the fifth fascicle of **Endless Bliss**. For practical purposes in buying and selling, the fatwâ was given according to Imâm-i Kerhî's ijtihâd. Accordingly, after a sale agreement has been made without the themen [money] having been shown (to the buyer), the mebî' (commodity) bought by paying something in the name of themen and known to be harâm, will be halâl and tîb, (i.e. clean and untainted.)[1] However, if the agreement is made by showing something that is known to be harâm, or which the buyer has been entrusted (by a third person) for safekeeping (vedî'a), and if that item known to be harâm is given as the themen, the mebî' thereby bought will be harâm. If the buyer shows (or says that he will pay) themen that is harâm and yet pays something else, or shows (or says that he will pay) something else and yet pays the themen that is harâm, the property bought will not be harâm or khabîth." Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' states as follows in his discourse on ghasb (extortion): "Ghasb (extortion, usurpation) means to take away someone's property by force, or to deny the thing entrusted. Ghasb is a grave sin. If some change took place in the property, the owner can demand to be given the property and the change in its value, or to be paid its value only. The usurper should give it back at the place where he usurped it. After compensation, it is permissible for the usurper to use the item, but the profit which he obtained by selling it will not be halâl. The profit should be given as alms. If the goods usurped from various individuals were mixed with each other, or with usurper's own property, and if they cannot be separated, all of them will be the usurper's tainted property (mulk-i-khabîth). But, it is not halâl for him to use them unless he compensates for them. Compensation does not cause that sin to be forgiven." In the annotation to the book **Durer**, Shernblâlî says: "If the usurper mixes the usurped goods with his own goods, they become his own property. If his halâl property to be left after having repaid the

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[1] Please see the twenty-eighth and later chapters, which deal with mu'amalât (transactions), of the fifth fascicle of **Endless Bliss**, for terms such as mebî', themen, bey' and shirâ.

[2] Please see the first chapter of the fifth fascicle of **Endless Bliss** for 'zakât' and 'nisâb'.

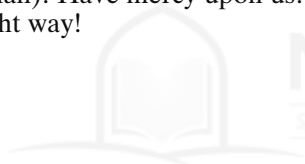
amount belonging to its owners is the amount of nisâb,[2] it is necessary to pay zakât for the mixture even before compensation. If the mixture is the amount of nisâb and yet he does not also have halâl property of his own that would both suffice for the compensation and remain in an amount of nisâb, it is not necessary to pay zakât for it.”]

Our beloved ones being there are fond of delicious food and lovely garments.

Real pleasure and benefit, however, is in what the people of wara’ eat and wear.

Couplet:

He who gave that to rank occupiers
Gives this to the men of wara’.

The difference between ‘that’ and ‘this’ is very great. For Allâhu ta’âlâ does not like ‘that,’ but He likes ‘this.’ Moreover, on the Day of Rising the accounting for ‘that’ will be difficult, while the accounting for ‘this’ will be easy. Yâ Rabbî (O our Rabb, Allah)! Have mercy upon us! Do not allow us to deviate from the right way!

43 – SECOND VOLUME, 66th LETTER

This letter, written in Arabic to Khân-i Khânân ‘rahmatullâhi ta’âlâ ’alaih’ **the** (time’s) **governor of India, explains tawba inâbat, wara’ and taqwâ:**

I begin my letter with the Basmala. That is, to be able to write this letter, I trust myself to Allâhu ta’âlâ, who is so merciful and bounteous, and I rely on Him. Every hamd, every thanks, belongs to Him by right. I send my salâm to the good people whom He chooses and loves. Our valuable lives are passing in committing sins, making mistakes, and doing what is wrong. Therefore, it will be pleasant for us to converse on tawba, on hanging the head in shame towards Allâhu ta’âlâ, and to talk about wara’ and taqwâ. Allâhu ta’âlâ declares in the thirty-first âyat of Sûrat-un-Nûr: **“O Believers! Make tawba and ask Allah’s pardon, you all! You can be saved only if you make tawba.”** He declares in the eighth âyat of Sûrat-ut-Tahrîm, which is at the end of the twenty-eighth juz’ (section) of the Qur’ân: **“O, you, chosen people who have îmân! Return to Allâhu ta’âlâ! Repent sincerely! That is, do not break your repentance! If you repent in this manner, maybe your Allah will forgive you and will put you into Paradise, where there are trees and villas beneath which water flows.”** He declares in the hundred and twentieth âyat of Sûrat-ul-An’âm: **“Avoid sins, whether they are evident or secret.”** It is fard-i ’ayn[1] for everybody to repent for their sins. Nobody can escape tawba. How can anyone ever escape it, despite the fact that all Prophets ‘’alaihimussalawâtu watteslîmât’ used to make tawba? Muhammad ‘’alaihi wa ’alaihimussalawât’, who was the final and the greatest of all, stated: **“A curtain [that prevents divine lights from coming] gets drawn across my heart. Therefore, I say istighfâr[2] seventy times each day.”** If there are no human rights in the sin which is committed, if it is only between Allah and oneself, e.g. committing adultery, having alcoholic drinks, listening to musical instruments, looking at nâ-mahram women, holding the **Qur’ân** without having an ’abdast (ritual ablution), getting stuck in corrupt beliefs, such as Râfidî, Wahhabi, and others, one can make tawba by regretting [what one has done], by saying istighfâr, and

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[1] Actions, words, and thoughts which Allâhu ta’âlâ clearly commands in the Qur’ân are called farz (or fard). Fard-i-’ayn means a fard which is obligatory for every Muslim. Every Muslims has to carry out the fard-i-’ayn.

[2] To ask Allah’s pardon. To entreat Him for His forgiveness.

by being ashamed, embarrassed towards Allâhu ta'âlâ and begging His pardon. If one has omitted one of the fards without an excuse, for making tawba, one has to perform that fard together with all of these.

[It is said in the book **Targhîbussalât:** "In a hadîth-i sherîf it is stated: 'If a person, without any excuse, performs a salât later than its prescribed time, he will be burned in Hell for as long as eighty huqbas. One huqba is eighty years. One year in the Hereafter is three hundred and sixty days. One day is as long as eighty years of this world.' As the amount of time necessary for one to perform one's omitted prayers of namâz elapses, the sin of that one namâz gets bigger and bigger. Then, if there are two or more omitted prayer of namâz, it will be all the more difficult. Omitted salâts, no matter what they cost, must be performed as soon as possible, and one must invoke and make tawba so much so that one will be forgiven. He who does not perform namâz should tremble and melt before the greatness of Allâhu ta'âlâ.]

Commandments of Allâhu ta'âlâ or called **fard** (or farz), and His interdictions are called **harâm**. It is **worship** to perform the fards and avoid (doing) the harâms. Allâhu ta'âlâ loves worshippers. He declares in the Qur'ân al-kerîm that in the Hereafter He will put them into Paradise and give them infinite blessings. The Qur'ân al-kerîm is the Word of Allah. It is not human word. A person who commits a harâm will burn in Hell. Harâms vary in degrees. There will be a severe punishment for a grave harâm. One of the grave harâms is not to perform the five daily prayers of namâz within their prescribed times. A person who denies the fact that namâz is a fard will become a **kâfir** (unbeliever). A kâfir is not a Muslim. He will burn eternally in Hell. A person who omits namâz because of laziness although he believes in it will not become a kâfir. He is called **fâsiq**. A person who is fâsiq is still a Muslim. Because he has sinned (by omitting namâz), he will burn in Hell for some time. If a person has not performed a certain prayer of namâz within its prescribed time, it is fard for him to make qadâ of it, (which means to perform a certain act of worship later, afterwards.) If he does not make qadâ, he will burn in Hell for eighty huqbas for each prayer of namâz. No other worship he performs and no other pious deed will save him from Hell. The only thing that will save him from torment is his teaching a fard to a Muslim. That, however, is conditional both on his making tawba and on his not being notorious for committing harâms. For instance, it is harâm for a woman to go out without

properly covering her head, hair, arms, and legs. If a person dissuades her from committing that harâm act by counselling her or by giving her a correct book written by a scholar of Ahl as-sunnat, all his sins will be pardoned. But in that case he must not be committing a harâm or harâms. That person, alone, will be forgiven for his debts of qadâ and will be saved from Hell. All the books published by **Hakîkat Kitâbevi** (in Istanbul, Turkey,) are correct books.]

If human rights are involved in a sin, for making tawba, one should pay back the wronged person's rights immediately, ask for his forgiveness, do him favours and invoke blessings on him. If the person who has been deprived of his rights is dead, one should say prayers and istighfâr for him, pay his rights back to his inheritors, and do them favours. If his children or other inheritors are not known, one should distribute money equaling the property or indemnity (against loss of life) to the poor and to the miskins[1] as alms, and intending that its reward be given to the owner of the rights, who has been wronged. Hadrat Alî 'radiy-Allâhu 'anh' said: "Hadrat Abû Bekr 'radiy-Allâhu 'anh' always told the truth. I heard him say that Rasûlullah had stated: **'If a person who has committed a sin repents and performs abdast and then performs namâz and then says istighfâr for that sin of his, Allâhu ta'âlâ will certainly forgive him; Allâhu ta'âlâ declares in the hundred and ninth âyat of Sûrat-un-Nisâ: 'If a person commits a sin or torments himself and then repents and says istighfâr, he will find Allâhu ta'âlâ very merciful and forgiving'."** Rasûlullah said in a hadîth: **"If a person commits a sin and then makes tawba, this tawba of his becomes an atonement for his sin. That is, it causes him to be forgiven."** He stated in a hadîth: **"If the sinful person says istighfâr and repents, then does that sin again, then says istighfâr and repents again, and then does it a third time and repents again, it will be written down as a grave sin when he commits it the fourth time."** He stated in a hadîth: **"Musawwifs have perished."** That is, those who put off tawba by saying, "I will make tawba later on," have suffered a loss. Loqman Hakîm 'radiy-Allâhu 'anh' was a Walî or a Prophet. He advised his son by saying: "Sonny, do not put off tawba until tomorrow. For, death catches one abruptly." Imâm-i Mujâhid says: "The person who does not say tawba every morning and every evening torments himself." 'Abdullah Ibni

[1] They are people who do not have more possessions than what they need for one day. It means 'very poor.'

Mubârak said: “To return one cent that has been obtained through means that is harâm to its owner is more blessed than giving a hundred cents as alms.” Our savants state: “To return one cent that has been taken unjustly to its owner is more blessed than six hundred times of supererogatory Hajj (pilgrimage) that have been accepted.” Yâ Rabbî! We have wronged ourselves. If you do not pity us, if you do not forgive us, we will fall into a very bad situation!

Our Prophet stated: **“Allâhu ta’âlâ declares: ‘O My born slave! Do the fard that I command; you will be the most devoted of human beings. Avoid the harâm which I prohibit; you will be a man of wara’. Be contented with the sustenance that I give you; you will be the wealthiest of human beings; you will not need anybody.’ ”** Our Prophet said to Abû Hurayra ‘radiy-Allâhu ’anh’: **“Be a man of wara’ so that you may be the most ’âbid** (devoted) **of human beings.”** Hadrat Hasan-i Basrî ‘rahmatullâhi ’alaih’ says: “Attaining wara’ as much as a mote is more useful than a thousand supererogatory fasts and prayers of namâz.” Abû Hurayra ‘radiy-Allâhu ’anh’ said: “On the Day of Rising, those who are valuable in the presence of Allâhu ta’âlâ are people of wara’ and zuhd.” Allâhu ta’âlâ said to Hadrat Mûsâ ‘alaihis-salâm’: **“Among those who become close to Me and who attain My love, there will not be anyone who approaches as close as people of wara’ do.”** Some great savants said: “If a person does not know the following ten things as fard for himself, he will not be a man of perfect wara’: he should not backbite; he should not feel sû’i-zân for Muslims, which means to distrust them and to think of them as bad persons; he should not make fun of anybody; he should not look at women and girls (that are forbidden for him by Islam); he should tell the truth; he should think of the gifts and blessings which Allâhu ta’âlâ has bestowed upon him so that he will not be self-conceited; he should spend his property in manners and for things that are halâl; he should not spend them for harâms; he should desire positions and posts not for his nafs or for his comfort, but because he knows them as positions for serving Muslims; he should know it as his first duty to perform the five daily prayers of namâz within their prescribed times; he should learn very well îmân and the deeds taught by the Ahlas-sunnat savants and adapt himself to them. Yâ Rabbî! Increase the light of the right way which you have bestowed upon us! Forgive us! You are the Almighty!”

My dear, merciful, and kind-hearted sir! If one is granted the lot of making tawba for all of one’s sins and having wara’ and

taqwâ [that is, avoiding all the harâms and the dubious], the great blessing, the grand fortune will have been obtained. If this cannot be obtained, it will be a blessing as well to make tawba for some sins and to avoid some of the harâms. Maybe, the blessings and lights of some of them will suffuse all and will open the way to making tawba for all the sins and for being a man of perfect wara'. It was stated: "If something cannot be obtained as a whole, one should not lose it all." Yâ Rabbî! Grant us the lot of doing the things which Thou like! As alms for Muhammad Mustafâ ''alaihi wa 'alaihim wa 'alâ âli kullin min-as-salawâti afdâluhâ wa min-at-teslîmâti akmaluhâ', who is the highest and master of Prophets, the head of the travellers along the way of greatness and honour, do not make us cease from being in Thine religion and from obeying Thee!

[Billions of people have lived in this world. They have lived for a certain time period; afterwards, they have died. Some of them were rich, some were poor. Some of them were beautiful, some ugly. Some of them were cruel and some of them were kind. All of their characteristics are now non-existent and forgotten. Some were Believers – Muslims. The remaining ones were disbelievers – kâfirs. All of them will either be non-existent eternally or after Doomsday those who do not believe will be tormented eternally. But there will be no torment for those who are Believers. Disbelievers will experience an everlasting and extremely severe punishment. Those who will pass away as Believers are now at ease, and they are experiencing inner happiness. As for disbelievers, they are in fear of the prospects of burning in fire eternally. O, man, think carefully! A few years from now, you will be one of them. At that time, all of your life, activities and painstaking efforts will be an image or dream, as is the case with the years that have passed. Therefore, which group do you want to belong in? You cannot say that you do not want to belong to either group, which is impossible. You will be among either one at any rate. Even if it is merely a probability, do you want to be burned eternally in a fire? Wisdom, knowledge, and science prevent the rejection of the existence of Allah and a belief regarding Paradise and Hell. They cannot say that such things cannot happen. Those who do not believe are unable to show any documents or evidence supporting their rejection. However, the evidences that prove belief to be inevitable are innumerable. World libraries are full of books which spell out these proofs. Deceived by their nafs and pleasures, they reject. They think of nothing except their

pleasures. However, Islam does not prohibit pleasure itself. It prohibits the hazardous effects of certain pleasures. Therefore, a person who has wisdom will obtain his pleasure through the means shown by Allâhu ta'âlâ. He will be equipped with the superior morality of Islam. He will be helpful to everyone. He will respond to malice with goodness. Should he fail to be good, he will be patient, in the least. He will not be destructive; he will be constructive. Thus, he will attain his pleasures, comfort and peace of mind. Besides, he will be spared the eternal torments of the next world. It is a proven fact that to be a Muslim and to have îmân are prerequisites for peace of mind and happiness. To have îmân is very easy. It is not necessary to give money to a certain place, to give goods, to do hard work, to receive permission from someone. Additionally, it is not necessary to declare it openly and to inform someone about your îmân. Îmân consists of learning six things and believing in them through the heart in a secret way. A person who has îmân will be submissive to Allâhu ta'âlâ's commandments. In other words, he will willingly obey them without any compulsion. Thus, he will become a Muslim. In short, every Believer (Mu'min) is a Muslim. Every Muslim is a Believer.]

44 – SECOND VOLUME, 82nd LETTER

This letter, sent to Khwâja Sharafaddîn Huseyn, discusses avoiding the harâms and adhering to the Ahkâm-i-islâmiyya:

Yâ Rabbî! Make us know the world as it is and place in our hearts the greatness, the importance of the next world! O my clever son! Do not ever fall for the decoration, the ornamentedness of the harâms; do not get deceived by their transient, exhaustible flavours! Be extra careful so that all your actions, thoughts and behaviour are compatible with the Ahkâm-i-islâmiyya! Try to live under their lights! First of all, it is necessary to learn the belief which the Ahl-as sunnat savants – may Allâhu ta'âlâ give them plenty of blessings for their ceaseless efforts – teach and write in books, and to correct the îmân in accordance with their teachings. Then we should learn the rules of Fiqh (the commands and prohibitions of Islam). We should be steady in doing the fards and be careful about the halâls and harâms. Supererogatory acts of worship are worth nothing when compared to the fards. The Muslims of our time abandon the fards and give their utmost to supererogatory acts of worship; they value doing supererogatory acts of worship [e.g. organizing public acts of worship wherein mawlid is performed and the performances are attended by mixed groups, building mosques, giving alms and doing favours], while they deem the performance of fards as unnecesary and unimportant, [e.g. performing the five daily prayers of namâz; fasting in the month of Ramadân; paying zakât; paying 'ushr[1]; paying one's debts, learning halâls and harâms; girls' and women's covering their heads, hair, arms, and legs; not listening to the words of those men on the radio or television who are the enemies of our religion and who try to ruin our beliefs and good morals.]

[Gerard, the major of a town called Charvieu in the province of Lyon in France, upon seeing that the number of Muslims going to the mosque was increasing every day but that the number of Frenchmen going to church was decreasing became rabid like a dog and had the mosque destroyed with a bulldozer. Newspapers dated 8-18-89 reported this madness, this abomination. Ignorant, idiotic, lowly, and dirty unbelievers of that sort have never read an

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[1] A kind of zakât. The 'ushr is given from the things that grow on a field watered by rains or by streams. Please see the first chapter of the fifth fascicle of **Endless Bliss**.

Islamic book. So they are quite unaware of the lightsome way taught by Islam. Their radious, televisions, and books are continuously attacking Islam. We should not let their broadcast enter our homes, and we should protect our women and innocent children from lies and slanders. We should not be deceived by their sequinned lies which praise freedom of religion, human rights and mutual support!]

Nevertheless, they do not understand that paying one cent of zakât to the proper people (declared in the Qur'ân) is more blessed than giving thousands of dollars as alms. To pay zakât is to do Allah's command. But alms and favours are mostly intended to earn fame, reverence and the sensual desires of the nafs. When one does the fard, hypocrisy or ostentation do not get mixed with the action. But there is a lot of ostentation in supererogatory worships. It is for this reason that zakât should be paid publicly. Thereby one will be safe from being slandered. The supererogatory alms should be given secretly, which will increase the probability that it will be accepted (by Allah). In short, to be safe from the harm of the world, there is no other way than holding fast to the Ahkâm-i-islâmiyya. Those who cannot cease from worldly pleasures completely should abandon them at least supposedly; in other words, they should think of themselves as having forsaken the world. And for doing this, one should adapt one's every action and each word to the Ahkâm-i-islâmiyya.

[Disbelievers' and murtadds',[1] performing deeds compatible with the Ahkâm-i-islâmiyya in order to get some of their desires may be useful for them and cause them to live happily in comfort in the world, yet it will not give them any benefit in the Hereafter, for they have not been honoured with îmân. It is necessary to have îmân so that one's worships may be accepted and one may earn rewards for one's good deeds. It is written in **Ifsâh**: "The most valuable of worships are those that are fard-i-'ayn. After the fards the most valuable ones are the Sunnat prayers of namâz, according to the Shâfi'î Madhhab; jihâd, according to the Hanbalî Madhhab; learning and teaching knowledge and then jihâd, according to the Hanafî and Mâlikî Madhhabs."]

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[1] People who were born as Muslims owing to their Muslim parents but who became unbelievers afterwards.

45 – THIRD VOLUME, 1st LETTER

This letter, written to as-Sayyid Murshid-i kâmil Hadrat Mîr Muhammad Nu'mân, explains that Allâhu ta'âlâ and His Attributes and Deeds are very close to His born slaves:

My hamd (praise and gratitude) be to Allâhu ta'âlâ, and goodness and salâms to the people whom He chooses and loves! We have received your valuable letter. That is so kind of you to bother yourself like that. May Jenâb-i-Haqq reward you for your efforts! You ask us time after time to explain Allâhu ta'âlâ and His Attributes and Deeds, which are closer to this 'âlam than anything else is, and you are eager to learn the answer. So I feel compelled to disclose the matter a little:

Everything exists with its true nature, with its essence. There is no need for giving something its own nature, or for anybody to give it, for everything has its nature in itself. It is for this reason that it was said that the nature of anything could not be made. Every substance has an essence, a nature. It is not necessary to do some work to give substances their natures. But, some work is to be done to produce the nature of something in something else. For example, the dyer's work is to dye fabrics, but not to make a fabric fabric or to make a dye dye, which is unnecessary. Then, the nature of a thing is not given to that thing later. But some work is done to bring that thing and its nature together. Everything is itself together with its own nature. This word of ours is not valid when shade is considered. The shade of something, or its reflection or fancy, or its image in a mirror, has become a shade, or a reflection, etc., not with its own nature, but with the nature of the original that causes it to be formed, for a shade, or an image, does not have a nature of its own. The nature that exists in the shade is the nature of the original thing that forms it. Then, the original is closer to its shade than the shade is to itself, for the shade has become the shade with the nature of its original, that is, with the original, not with its own nature; for it does not possess its own nature.

Since all classes of beings, all creatures are the shades, reflections, and images of Allâhu ta'âlâ's deeds, these deeds, which are the originals of these beings, are closer to these beings than these beings are to themselves. And since these deeds are the shades of the Divine Attributes, Allâhu ta'âlâ's Attributes are closer to the beings than the beings and the deeds, that is, the originals of the beings, for they are the originals of originals. And since the Divine Attributes are the shades of the Divine Person

(Dhât-ı ilâhî), and since Allâhu ta'âlâ Himself is the original of all the originals, the Person of Allâhu ta'âlâ is closer to the beings than the beings themselves, the Divine Deeds, and the Divine Attributes. The intellectual individuals, who will understand these by reading them carefully, will admit our word, if they are reasonable enough. If there should be any person who does not believe us, it is not important at all, for what we say is not intended for them.

46 – THIRD VOLUME, 17th LETTER

This letter, written to a very pious lady, explains beliefs and encourages worship:

May hamd-u-thenâ[1] be to Allâhu ta'âlâ, who sends us all the conspicuous and invisible blessings, who shows us the way to safety, and who has honoured us by making us an Ummat of His beloved Prophet Muhammad ''alaihis-salâm'.

Allâhu ta'âlâ is the only One who gives every blessing, every goodness to all creatures. He is the One who creates everything and who gives the blessing of existence. He is also the One who keeps everything in existence every moment. Perfect and good attributes are given to men through His mercy, through His sympathy. Our attributes of life, knowledge, hearing, seeing, power and speech are all from Him. He, alone, sends innumerable blessings. He is the One who saves people from troubles. He is the One who accepts prayers and rescues people from disasters. He is such a Razzâq[2] that He does not cut off the sustenance of His born slaves on account of their sins. His forgiveness and mercy is so plentiful that He does not disclose the ugliness of the faces of sinners. He is so lenient that He does not hurry in punishing His born slaves.

He is so bounteous that He showers His favours and blessings upon everybody, whether beloved or hostile. And, as the most honourable, the most valuable and the highest of all His blessings, He teaches Islam to His born slaves clearly, and shows them the way He likes. He so kindly commands them to attain endless bliss by following the highest of creatures. Thus, His blessings and favours are clearer than the sun and more conspicuous than the moon. Also, He is the One who sends the blessings that come through others. Others' favours are similar to the custodian's entrusting something to another person for safekeeping. To ask anything from somebody else means to expect something from a poor person. An ignorant person as well as a learned one knows this. A blockhead as well as a clever person understands it.

Couplet:

Even if the hairs on my body began to speak
They couldn't do even one-thousandth of the thanks Thou deserve.

Everybody knows that he who does favours should be thanked.

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[1] Gratitude, praise, and laud.
[2] He who gives sustenance, food.

It is a requirement of being human. Those who do favours are respected. Generous people are deemed great. Then, it is a requirement of being human to thank Allâhu ta'âlâ, who is the real owner of every blessing. It is a duty, a debt, which reason necessitates. However, since Allâhu ta'âlâ is free from any defect or fault, while men are smeared with the taint of defects and with the stains of deficiency, they do not have any relationship with Him. They cannot understand how great He is or how to thank Him properly. Methods which they think of as beautiful and use to describe Him may be loathsome to Him. What they think appropriate as a way of lauding and praising Him may, in fact, insult and belittle Him. Unless He dictates the means by which He should be praised and thanked, other ways cannot be trusted as being worthy of Him, nor can they be acceptable ways of worshipping Him. A way that a man chooses to thank Him may actually be a form of slander. Therefore, the religions which have been communicated by His Prophets ''alaihim-us-salawâtu wa-t-teslîmât' reveal how He should be praised, respected, and thanked. Ways of respecting Him through the heart are taught by Islam, and the thanks that must be rendered to Him with the tongue are, again shown by Islam. Religions explain clearly and in detail the actions which every organ will do. Then, thanking Allâhu ta'âlâ by believing with the heart and doing certain things with the body is possible only by adapting oneself to Islam. The reverence and the worship that is rendered to Allâhu ta'âlâ without Islam cannot be depended upon. They usually are done in a form contrary to His wishes and what is thought of as a blessing turns out to be a sin. As is understood from these words, following Islam is a requirement of being a human and is something which mind approves of and likes. Allâhu ta'âlâ cannot be thanked without His religion.

Each religion which Allâhu ta'âlâ declared is of two component parts: i'tiqâd (belief) and 'amal (worship); i.e., îmân and rules. Of them, i'tiqâd is the same in every religion. I'tiqâd is the essence and the basis of the religion. It is the trunk of the tree of the religion. And 'amal is like the branches and leaves of the tree. The i'tiqâds communicated in ancient religions were defiled in the course of time. The only correct i'tiqâd today is the i'tiqâd which is communicated by the Islamic religion. He who does not have this correct i'tiqâd will not be saved from Hell. It will be impossible for him to escape the torment in the next world. There is hope for those without 'amal to be saved. They may rely on the mercy of Allâhu ta'âlâ; He may forgive them, if He wills, or may torment

them as much as they deserve on account of their sins, if He wills, and then take them out of Hell. Staying eternally in Hell is for those who do not hold the correct i'tiqâd taught by the Islamic religion, that is, those who do not believe the tenets of the Islamic religion, which were conveyed by Muhammad ''alaihis-salâm'. Those who hold the i'tiqâd, but who do not have 'amal, that is, who do not carry out the rules with their heart and body, will not stay in Hell eternally, though they may go there.

Since the tenets that must be believed are the essentials, the absolutely indispensable bases of Islam, it is necessary for everybody to teach and to learn them. [It is everybody's first duty to learn them. He who does not learn correct îmân and its rules and who does not teach them to his children has not done his duty as a human being. Everbody has the right to learn them. It is the first of all human rights.]

Since the Ahkâm-i-islâmiyya, that is, the commandments and prohibitions, are dependent upon i'tiqâd (îmân) and since they are lengthy and detailed, we will leave the job of dealing with them to the books of Fiqh [and morals]. We will touch only upon the very essential ones, inshâ-Allâhu ta'âlâ.

[Îmân and i'tiqâd are the same. There is a very lengthy and profound branch of knowledge describing them called **'Ilm-i Kalâm.** Savants of Kalâm are very great people, and books of Kalâm are numerous. These books are also called **books of 'aqâid.** Things that are to be done or abstained from with the heart and body are called **Ahkâm-i-islâmiyya** or shortly **Islam**. The branch of knowledge teaching the Ahkâm-i-islâmiyya, which consists of acts to be practised with the body, is called **'Ilm-i-Fiqh**. The books of Kalâm of the four Madhhabs are the same, but their books of Fiqh are different. The books that are written for non-educated people and that briefly and clearly describe the knowledge of Kalâm (îmân), morals and Fiqh, which everybody should know and do, are called the books of **'Ilm-i hâl.** It is the first duty of each Muslim to get books of 'Ilm-i hâl written by blessed people who know, love and take care for their religion. Thereafter, he must teach what he has learned to his wife and children. To attempt to learn Islam from the speeches and articles of ignorant people who call themselves and pass themselves as men of religion means to throw oneself down into Hell.]

TENETS THAT ARE ABSOLUTELY NECESSARY TO BE BELIEVED: Allâhu ta'âlâ exists by His Dhât; His existence is of Himself. As He exists now, He has always been existing and will continue to exist. There cannot be nonexistence before or after His being. His existence is indispensable. That is, He is **Wâjib-ul-wujûd** (the Indispensable Being). There cannot be nonexistence at that rank. Existence of Allâhu ta'âlâ can be understood both scientifically and mentally. The scientific way (of understanding His existence) is also called **limnî way**. His existence is proved through both these ways in the sixtieth chapter of the current book. Allâhu ta'âlâ is One. That is, He does not have a partner or a likeness. He does not have a partner in being Wâjib-ul-wujûd, in being worshipped or in being worthy of worship. To have a partner would mean insufficiency and dependence on the part of Allâhu ta'âlâ, which are defects and faults. There cannot be deficiencies in wujûb and ulûhiyyat[1]. He is sufficient, independent. That is, He is by Himself. Then, there is no need for a partner or a likeness. And being unnecessary is a defect and is not compatible with wujûb and ulûhiyyat. As it can be seen, to think that He has a partner shows that each of the partners is insufficient. That is, to think that there is a partner exposes the fact that there cannot be a partner. That means to say that Allâhu ta'âlâ does not have a partner. He is One.

Allâhu ta'âlâ has perfect Attributes that are not deficient. They are: hayât (to exist), 'ilm (to know), sem' (to hear), basar (to see), qudrat (to be omnipotent), irâda (to will), kalâm (to say) and tekwîn (to create). These eight Attributes are called **Sifât-i thubûtiyya** or **Sifât-i haqîqiyya.** These Attributes of His are eternal. That is, they are not existences that came into being later. They exist separately from Himself. The Ahl-i Sunnat savants have stated so, so may Allâhu ta'âlâ reward them for their work! None of the seventy-two sects, but only the Ahl-i Sunnat could realize that Allâhu ta'âlâ had separate Attributes. In fact, the recent ones

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[1] 'Wujûb' means 'being necessary.' It also means 'the being whose existence is indispensable.' Allâhu ta'âlâ and his eight Attributes are in the grade of wujûb. They are wâjib. 'Ulûhiyyât' means 'being worthy of being worshipped and entreated.' It is necessary to worship, entreat a being who creates man and keeps him in existence every moment and who creates everything which is necessary for man and who protects him against horror and who is powerful enough to do everything and who does not have a likeness, an assistant or any being powerful enough to oppose Him. This being is the rank of ulûhiyyat.

of the Sôfiyya-i ’aliyya (great men of Tasawwuf) said that those Attributes were the same as the Divine Person (Allah Himself), thus they made themselves akin to the seventy-two sects, though they were Sunnî people. Yes, they do not say that the Attributes are nonexistent, like the others do, but it is understood from the implications of their words that they view the Attributes as nonexistent. The seventy-two sects claim that they protect Allâhu ta’âlâ against defects and that they know Him as perfect by considering the Attributes to be nonexistent. While they think of this as perfection, they disagree with the **Qur’ân al-kerîm.** May Allâhu ta’âlâ bless them with adhering to the way of the **Qur’ân al-kerîm!**

The other Attributes of Allâhu ta’âlâ are either i’tibârî (thought to exist) or selbî (impossible to exist). For example, qidam (not nonexistent before His existence), ezeliyyat (not having a beginning as an existence), wujûb (impossible to cease to exist), and ulûhiyyat. For example, Allâhu ta’âlâ is not a substance. He is not of a substance. He is not matterial. He is not a state. He does not have a place. He is not with time. He has not entered anything or settled in any place. He is not limited or surrounded by anything. He is not on any side or in any direction. He is not connected with anything. He does not resemble anything. He does not have a likeness or an opposite. He does not have a mother, father, wife or children. [He who says, “Allah, the Father,” becomes a kâfir.] All these are things that exist in creatures, in beings that were created later. They are all signs of a defect and fault. They are all **sifât-i selbiyya**. All perfect Attributes exist in Allâhu ta’âlâ. No defective attributes exist in Him.

Allâhu ta’âlâ knows the wholes, the fragments, the big things and the tiny motes. He knows every secret. He knows the tiniest motes in earth and in the skies. He is the One who creates everything. Certainly, He knows the things He creates. Creating requires knowing. Some unfortunate people say that He does not know of every mote. They suppose that it is greatness and perfectness not to know of every mote. Likewise, by saying that Allâhu ta’âlâ created something which they call ‘the first intellect’, willy-nilly; they suppose that this is perfection, too. They are so ignorant that they think of ignorance as perfection. They suppose that it is an act of greatness to do something willy-nilly, like the forces recognized by the knowledge of physics. They fabled something called the great first cause. They say that everything comes to being from it. According to them, the creator of the

worlds and heavens and all their contents is at the same time someone who is incapable and ineffective. To this faqîr, (Hadrat Imâm-i Rabbânî means himself), nobody on earth is more ignorant and baser than they are. And some other people think of them as scientists, as men of positive knowledge, and suppose that they know something and tell the truth.

Allâhu ta'âlâ is the Speaker of one Word from eternity in the past until eternity in the future. All His commandments are from that one Word. All His prohibitions are, again, from that one Word. Likewise, all His news and all His questions originate from that one Word. The books **Tawrât** and **Injîl** denote that one Word. Also, the **Zebûr** and the **Qur'ân al-kerîm** signify that one Word. Likewise, His other Books and Pages are all explanations of that one Word. When eternity in the past and eternity in the future become one moment at that rank despite their being infinite –even though it would not include the word 'one moment,' we use the word 'one moment' since there is no other word– the word, which is in that one moment, is also certainly one word, one letter, and even one dot. To say one dot, like saying one moment, is due to there being no other appropriate word. Otherwise, it would not be correct to say even one dot. The wideness and the narrowness in Allah Himself and in His Attributes are not like those which we know and with which we are familiar. He is far from being wide or narrow, which is an attribute for creatures.

Believers will see Allâhu ta'âlâ in Paradise. But they will see Him by way of a seeing which is not known. Seeing something which is not known or comprehended, will be seeing which is not comprehended. Maybe the one who sees will go into a state that cannot be understood, and then will see. This is a mystery, a puzzle, which has been communicated to the distinguished ones of the Awliyâ in this world. This profound, difficult matter, which is hidden to everybody, has been revealed to them. It has not been understood, with the exception of the Ahl-i sunnat, neither by groups of Believers nor by any individual among the disbelievers. All but those great people said that Allâhu ta'âlâ could not be seen. Others went wrong because they likened the things which they did not know to those which they saw. It is obvious that such comparisons and measurements will give wrong results. [And today, many people are drifting towards eternal disaster by losing their îmân because of this wrong measurement and comparison.] To be blessed with the honour of îmân in profound matters such as these falls to one's lot only in the light of obeying the Sunnat (that

is, the Ahkâm-i-islâmiyya) of Muhammad ‘’alaihi-s-salâm’. How can they be honoured with attaining this blessing, those who are deprived of the honour of believing in seeing Allâhu ta’âlâ in Paradise in light of the famous saying, “He who rejects will be deprived”? On the other hand, it is not suitable to be in Paradise and not see Him, for Islam says that all of those in Paradise will see. It does not say that some of them will see and others will not see Him. We will quote for them the answer which Hadrat Mûsâ gave to Pharaoh, which Allâhu ta’âlâ declares through the 51st and 52nd âyats of Sûra Tâhâ: **“Pharaoh said, ‘What became of those who came and passed before us?’ He said in response, ‘My Allah knows their states and futures. It is written in Lawh-i mahfûz. My Allah never goes wrong or forgets anything. As for me, I am merely a born slave like you. I know only as much as He lets me know.’ ”**

Paradise also is a creature of Allâhu ta’âlâ, as everything is. Allâhu ta’âlâ does not enter or stay in any of His creatures. But His divine lights appear on some of His creatures. And others do not have that talent. The mirror reflects the images of the things opposite itself. But stone or soil does not reflect them. Though Allâhu ta’âlâ is in the same nisbat (relation) to each of His creatures, the creatures are not the same in respect to one another. Allâhu ta’âlâ cannot be seen in the world. This world is not convenient for attaining the blessing of seeing Him. He who says that He can be seen here is a liar, a slanderer. He has not understood the truth. If this blessing were attainable in this world, Hadrat Mûsâ ‘’alaihis-salâm’ would have seen Him before anybody else. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ was honoured with this good luck in the Mi’râj[1]. Yet it did not happen in this world. He went into Paradise. He saw Him there. That is, he saw Him as He will be seen in the next world. He did not see Him in the world. While being in the world, he went out of the world, went into the next world and saw Him.

Allâhu ta’âlâ is the creator of the worlds and heavens. He is the One who created mountains, seas, trees, fruits, metals, germs, animals, atoms, electrons and molecules. As He ornamented the first heaven with stars, so He ornamented the earth by creating human beings. He created simple substances, elements.

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[1] The Prophet’s ascent to Heaven. Please see the seventh of the Muslims’ ten sacred nights being dealt with in the sixtieth chapter of the third fascicle of **Endless Bliss**.

Compounds came into being through His creation. He is the One who created everything out of nothing. Everything other than Him was nonexistent. None of them is eternal. All righteous religions declare that everything other than Allâhu ta'âlâ came to being later while having been nonexistent and that there is nothing eternal except Allâhu ta'âlâ. They say that those who know others as eternal are disbelievers. Imâm-i Ghazâlî, the Proof of Islam, said in his book **al-Munqidhu 'aniddalâl** (reproduced by offset press by Hakîkat Kitabevi) that he who knows anybody besides Allâhu ta'âlâ as eternal is a kâfir (unbeliever).

The **Qur'ân al-kerîm** communicates that those who know the heavens, the stars and other things as eternal are liars. There are many âyat-i-kerîmas showing that the 'âlams were created out of nothing. Extremely dissolute is the person who contradicts the **Qur'ân** by following his mind, which may go wrong at any time. **Unless Allâhu ta'âlâ gives light to a person, he will not be enlightened.**

As human beings are creatures, so are all their deeds and actions; they are Allâhu ta'âlâ's creatures. For, nobody besides Him can make or create anything. How can a creature create another, while it itself has been created? The stamp of createdness denotes little power and signifies insufficient knowledge. He who has little knowledge and power cannot create or invent. In man's action, what falls to his lot is a result of his acquiring. That is, action has been produced through his power and will. It is Allâhu ta'âlâ who has created and made that action, and it is man who has acquired it. As is seen, the optional actions of men, those which they do willingly, happen from their acquiring and Allah's creating. If man's acquiring or option [that is, his liking] does not take part in his action, that action turns into convulsions. [It becomes like the movement of the stomach or of the heart.] However, it is obvious that optional actions are not like them. The difference between optional actions and convulsions, though they are both created by Allâhu ta'âlâ, is in the acquiring. Pitying His born slaves, Allâhu ta'âlâ made the creation of their actions dependent upon their intention and wish. He creates man's action when man wants. It is for this reason that man is responsible. The blessing or the sin of the action is given to man. The intention, the option, which Allâhu ta'âlâ has given to His born slaves, is equal in doing or not doing the action. He declared clearly to His born slaves through His Prophets what actions are good or bad to do or not to do. Man, being free to do or not to do each of his actions,

will for certain choose one of them; the action will be either good or bad, and he will receive either a blessing or a sin. Allâhu ta'âlâ has given His born slaves as much power (energy) and option (liking, choosing) as to obey His commands and prohibitions. There is no need for Him to give any more ability. He has given as much as is necessary. He who does not believe this is a person who cannot realize things easily. Because his heart is sick, he looks for pretexts for not obeying the Ahkâm-i-islâmiyya.

[Allâhu ta'âlâ willed in pre-eternity to give to mankind the power of option, and to let them choose freely the things they want to do or do not want to do. He never forces men to do something. The reason for mankind having the power of option is because Allâhu ta'âlâ willed it to be so. The freedom that mankind has in doing what he wishes clearly indicates that mankind has the power of option; as well, it denotes that Allâhu ta'âlâ willed it in preeternity that way. If He had not willed mankind to have the power of option, and if He had not created it in them, then man would not be free, but would be obliged to do the thing he wished for. However, when a man wishes and wills to do something, Allâhu ta'âlâ, too, wills it and creates it. Allâhu ta'âlâ is the Creator of the things men opted for. Man cannot create and then do any one of his wishes. After he wills something, then Allâhu ta'âlâ also wills it and creates it. He, Allâhu ta'âlâ, is the only Creator and Maker of everything. There is no creator other than Him. To call anyone other than Him **Creator,** or to say '...someone created' is very wrong and is an act of making someone a shareholder, a partner with Allâhu ta'âlâ, which is what He most emphatically prohibited and informed that such people will experience an endless and most vehement torment.]

All of this which we have stated concerns profound matters involving the knowledge of Kalâm. Their easiest and clearest explanation consists of what we have written here. We have to believe what the savants of the right way have communicated. We shouldn't busy ourselves with discussing or researching (them).

Couplet:

Attacking is not good in all circumstances,
Digging in is better in some instances.

Having mercy upon His born slaves, Allâhu ta'âlâ sent them Prophets ''alaihim-us-salawâtu wa-t-teslîmât'. Through them He guided His born slaves to the right way, to the way of endless bliss, and called His born slaves to Himself. He invited them to Paradise,

the place for His grace and love. So poor should be a person to turn down an invitation on the part of such a giver of favours. How idiotic it would be to deprive oneself of His blessings. All the information which those great people conveyed from Allâhu ta'âlâ is true. It is necessary to believe all of it. Though mind is a means for finding out the truth and what is good, it cannot find it alone, for it is insufficient. It has been completed with the coming of Prophets ''alaihim-us-salawâtu wa-t-teslîmât'. There is no excuse, no pretext left for men. The first Prophet is Hadrat Âdam. And the last one is hadrat Muhammad Rasûlullah ''alaihi wa 'alaihim-us-salawâtu wa-t-teslîmât'. It is necessary to believe in all the Prophets. All of them should be known as innocent (sinless) and true. To deny one of them means to deny all of them. For, all of them taught the same îmân. That is, the essentials, the bases of the things to be believed were the same in all their religions. [Wahhabis do not believe that Âdam ''alaihi's-salâm' was a Prophet. The book **Kashf-ush-shuhubât,** a book of Wahhabism, states in its initial pages that the first Prophet was Noah ''alaihi's-salâm'.] This is only one of their wrong credal tenets. Hadrat Îsâ (Jesus) did not die. When Jews wanted to kill him, Allâhu ta'âlâ raised him alive up to Heaven. At a time towards the end of the world he will descend to Damascus from Heaven and will follow the religion of Muhammad ''alaihissalâm'. Hadrat Khwâja Muhammad Pârisâ, one of the great Awliyâ educated by Hadrat Bahâaddîn-i Naqshibandî Bukhârî, a great Walî, a diver into the ocean of Tasawwuf, says in his book **Fusûl-i sitta:** "Hadrat Îsâ will descend from Heaven, will act according to the Madhhab of Imâm-i Abû Hanîfa, (i.e. the Hanafî Madhhab,) will say halâl about what he said was halâl, and will say harâm about what he said was harâm."

ANGELS: They are valuable born slaves of Allâhu ta'âlâ. Some of them have been honoured with conveying information to other angels and to His Prophets ''alaihim-us-salâm' among mankind. They do what they are commanded to do. They do not revolt. They do not eat or drink. They do not get married. They are neither male nor female. They do not have children. They carried the (heavenly) Books and Pages. Because they are trustworthy, what they convey is true. To be a Muslim, it is necessary to hold this belief concerning angels. According to the majority of the savants of the right way, the exalted ones of human beings are superior to the exalted ones of the angels. Since human beings struggle against the Devil and against their own nafs, they are

exalted, though they are in need. But angels were created exalted already. Angels say tasbîh and taqdîs[1]. Yet it is peculiar to the higher ones of human beings to add jihâd to it. Allâhu ta'âlâ declares in the ninety-fourth âyat of Sûrat-un-Nisâ: **"Those Muslims who perform jihâd, who war against the enemies of religion by sacrificing their property and lives for Allah's sake, are more exalted than those who do not go out, but instead only worship. I promise Paradise for all of them."**

All of what the Mukhbir-i sâdiq ''alaihi wa 'alâ âlihi-s-salâtu wa-s-salâm' (he who always tells the truth, the Prophet) communicated about the grave, Rising, Hashr (assembling in the space of Arasât after the Rising), Neshr (dispersing after the settling of accounts to go into Paradise or Hell), and about Paradise and Hell, is true. Believing in the next world, like believing in Allâhu ta'âlâ, is an essential of îmân. He who denies the next world is a kâfir, as if he denied Allâhu ta'âlâ.

Torment in the grave and the grave's squeezing the corpse are true facts. He who denies them does not become a kâfir, but he becomes on ahl-i bid'at since he has denied the hadîths that are well known. [Such people deny the torment in the grave because they doubt that those hadîths are true ones. If they accepted them as hadîths, they would believe it. For this reason, they do not become disbelievers, but they stray from the Ahl-i sunnat. But, he who says, "I do not believe in the torment in the grave, whether it is written in hadîths or not. Mind and experiments do not confirm it," becomes a kâfîr. People who deny it in this manner today become disbelievers.] Since the grave is a pass between this world and the next torment in the grave is transient like worldly torment but resembles the torment in the next world. That is, in one respect, it is like worldly torment, while in another respect, it is like torment in the next world. The torment in the grave will be mostly done to those who fouled their clothes while urinating and to those who spread gossip among Muslims while they are in the world. Two angels named Munkar and Nakîr will ask questions in the grave. It is difficult to answer their questions. ['Munkar and Nakîr' means '(something) whose nature is not known'. See the explanations after Friday Prayer in the twenty-first chapter of the fourth fascicle of **Endless Bliss**.]

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[1] The words 'tasbîh' and 'taqdîs' are used in the same meaning. Though there is a very delicate difference between their meanings, they both mean 'without any fault or defect.'

There is the day when the world will end. That day will surely come. On that day, the skies will be torn into pieces, the stars will disperse, the earth and mountains will break into pieces and will be annihilated. The **Qur'ân** communicates this fact and all groups of Muslims believe it. He who denies it becomes a kâfir. Even if he misrepresents his obstinacy well by means of some fantastic stories, or deceives the ignorant by pushing knowledge and science on them, he is still a kâfir. At the end of the world, after all creatures are annihilated, they will be recreated, and all people will be resurrected from their graves. Allâhu ta'âlâ will resurrect the bones that have rotted and turned into dust. That day a pair of scales will be set up; the account-books of all humans will fly to their owners, to the righteous ones from their right and to the evil ones from their left. The bridge of Sirât, which is set over Hell, will be passed, the pious ones will pass over it and will go into Paradise, but those who are for Hell will fall down into Hell. These things which we state are not impossible. Since the Mukhbîr-i sâdiq 'sall-Allâhu ta'âlâ 'alaihi wa sallam' has declared them, we have to accept them and believe them instantly. We shouldn't doubt about them by being fed on illusions. Allâhu ta'âlâ declares in the seventh âyat of Sûrat-ul-Hashr: **"Take what My Messenger has brought for you!"** In other words, believe whatever he says! On the Day of Rising, with the permission of Allâhu ta'âlâ, the virtuous ones will perform shafâ'at for the bad ones; that is, they will intercede for them. Our Prophet stated: **"My shafâ'at is for the ones with grave sins from among my Ummat."** After settling accounts, disbelievers will go into Hell and will stay in Hell and be tormented eternally. Believers will stay in Paradise and in the blessings of Paradise eternally. Those Muslims whose sins are greater than their good deeds will possibly go into Hell, being tormented there for a while or as much as they deserve on account of their sins. Yet they will not remain in Hell eternally. A person with îmân equaling a speck will not remain in Hell eternally, but being blessed with Divine Mercy, he will enter Paradise.

[It is written in the two hundred and ninth page of the book **Âmentü Şerhi,** written by Kâdızâde Ahmed Efendî: "In Hell, there is a place called Zemherîr. That is, it is the cold Hell. Its cold is so vehement that it cannot be endured even for a moment. Disbelievers will be tormented by being thrown now into the cold Hell and then into the hot one, and then again into the cold one and then again into the hot one." It is written in the sixth chapter of the fourth part of the book **Kimyâ-yi Sa'âdat,** and also in the

chapter **“Calling One’s Nafs to Account”** at the end of the book **Kıyâmet ve Âhıret**, which is the Turkish version of the book entitled **ad-Durrat al-Fâkhira,** by Imâm-i-Muhammad Ghazâlî, that there are cold zemherîr[1] torments in Hell. This fact is also stated clearly in hadîth-i-sherîfs.

By attacking Islam through lies and slanders, the enemies of religion say, “Because all Prophets came to hot countries, they always frightened people with fire by saying that fire was the means of torment in Hell. If they had come to the poles, to the cold northern countries, they would have said that the torment would be done with ice.” These disbelievers are both ignorant and stupid. As a matter of fact, if they knew of the **Qur’ân** and if they had heard of the words of the great men of Islam and if they were a little clever, they would become Muslims immediately. At least, perhaps, they would not be so mean as to write these reckless lies. Our religion both declares that there are also cold torments in Hell, and states that Prophets were sent not only to hot countries, but also to every country on earth, hot or cold alike. The **Qur’ân** answers the questions asked to our Prophet in accordance with the knowledge and understanding of the people who asked them. Also, it explains the unknown beings in the next world by likening them to the ones which people have seen and known in the world. Since the Meccans had not heard of the poles and of the countries of ice, it would be useless to tell them about the freezing torments of Hell. The existence of such information compatible with this subtlety in the **Qur’ân** and hadîths causes today’s unbelievers to become more confused.]

It is at the last breath when it is determined whether a person is a Believer or an unbeliever. Many people remain disbelievers throughout their lives, and, at last, they get blessed with îmân. Likewise, there are people who spend their entire lifetimes with îmân in their hearts and yet who turn renegades in the end. At the Last Judgment, they will be judged according to their last breath. Yâ Rabbî! After showing us the right way and honouring us with îmân, protect us against going wrong, against aberration! Have mercy upon us, pity us! Thou alone can show the right way!

ÎMÂN (FAITH): It is called îmân to believe through the heart the facts that are known to be of Islam, and to express one’s îmân with one’s tongue. The facts that must be believed are: To believe the existence of Allâhu ta’âlâ, His Oneness, His Books and Pages,

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[1] Please see our booklet entitled **the Rising and the Hereafter**.

and His Prophets and Angels. To believe in the Hashr (Allâhu ta'âlâ's making people rise and assemble for judgment) and Neshr (dispersal after judgment), the next world, the eternal blessings in Paradise, the eternal torment in Hell, the cracking of the skies, the dispersing of the stars, and the breaking of the earth into pieces. To believe that it is fard to perform the prayer of namâz five times daily, to believe in the numbers of rak'ats[1] in these prayers, to believe that it is fard to pay the zakât of one's property (see first chapter of fifth fascicle), to fast every day in the month of Ramadân and, for those who qualify, to go to the city of Mecca and perform the hajj. It is necessary to believe that it is harâm to drink wine, to eat pork, to kill a person unjustly, to disobey one's parents, to steal, to commit fornication, to appropriate an orphan's property, to charge or pay interest when lending or borrowing money, [for women to go out without covering themselves properly or naked, and to gamble.] If a person with îmân commits a grave sin, his îmân does not go away, nor does he become a kâfir. A person who says halâl about a sin, that is, about a harâm, becomes a kâfir. He who commits a harâm becomes fâsiq (sinful). One should say, "I am certainly a Mu'min." One should say that one has îmân. One should not say inshâ-Allah (if Allah wills) while saying that one is a Believer. It may imply doubt. Yes, it may be permissible to say inshâ-Allah about one's last breath, yet it is still better not to say so.

The superiority of the four Khalîfas to one another is in accordance with the sequence of their caliphates. All the savants of the right way said: "After the Prophets ''alaihim-us-salawâtu wa-t-teslîmât' the highest of human beings is Hadrat Abû Bakr Siddîq 'radiy-Allâhu 'anh'. Next after him is Hadrat 'Umar Fârûq 'radiy-Allâhu 'anh'." To this faqîr, being higher or superior does not depend on having virtues, attributes or good habits. It depends on accepting Islam before others, giving one's property more than anybody else for one's religion, and risking one's life. That is, it depends on being a teacher to one's successors. The successors learn eveything from their predecessors. All of these three conditions were found in Hadrat Siddîq. He accepted Islam before

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[1] In the performance of namâz, the actions of standing, bowing, putting the head on the ground twice are altogether called one 'rak'at.' Most prayers consist of two or four rak'ats. One of them consists of three rak'ats. Please see the initial twenty-three chapters of the fourth fascicle of **Endless Bliss**.

anybody else and sacrificed his property and his life for the sake of the religion. This blessing has not been the lot of anybody else besides him in this Ummat. Rasûlullah stated towards his death: **"Nobody equals Abû Bakr in sacrificing his property and life for my sake. If I were to have a friend, I would have made Abû Bakr my friend."** He stated in a hadîth: **"Allâhu ta'âlâ sent me to you as a Prophet. You did not believe me. Abû Bakr did. He helped me with his property and life. Do not hurt him; revere and respect him!"** He stated in a hadîth: **"There will not come another Prophet after me. If there were another, certainly 'Umar would be a Prophet."** Hadrat Amîr 'Alî 'radiy-Allâhu 'anh' said: "Both Abû Bakr and 'Umar are the highest of this Ummat. He who holds me superior to them is a slanderer. As slanderers are to be thrashed, I will thrash him."

We should know that the wars amongst the Ashâb-i kirâm ''alaihim-ur-ridwân' were for good reasons. Those differences among them were not for the desires of the nafs or for the passion of obtaining a post, a chair, an office, or to become a leader, all of which are the evils of the nafs-i ammâra. In fact, their nafses had become quite pure through the company, or by the presence of the Best of Mankind (Rasûlullah). Only, in the wars that took place during the caliphate of Hadrat Amîr 'Alî, he ('Alî) was right. Those who disagreed with him were wrong. But, because it was a mistake of ijtihâd[1], it can by no means be criticized, let alone saying that they were fâsiq (sinful)! All of them were just. The judgments given by any of them were acceptable. With respect to correctness and dependability, there was no difference between the judgments given by those who followed the Amîr and the ones which were given by those who disagreed with him. The wars between them did not cause them to lose their being trustworthy. Then, it is necessary to love all of them; to love them is to love our Sayyid, the Prophet. He stated in a hadîth: **"He who loves them does so because he loves me."** We should utterly avoid disliking them or, especially, feeling hostility towards one of them, since enmity towards them means enmity towards our Prophet. He said in a hadîth: **"He who is their enemy is so because he is my enemy."** To revere, to respect those great people would be to revere and to respect the Best of Mankind. To belittle them would mean to belittle him. For respecting the company of the Best of Mankind

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[1] (Meaning or conclusion drawn by a mujtahid by) endeavoring to understand the hidden meaning in an âyat or a hadîth.

and the words of the Best of Mankind, it is necessary to respect and esteem all the Ashâb-i kirâm. Hadrat Abû Bakr-i Shiblî ‘quddisa sirruh’, one of the greater ones of the Awliyâ, says: “A person who does not respect or esteem the Ashâb-i kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’ has denied Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’.”

A’MÂL-I SHAR’IYYA: After correcting our belief, it is necessary to do the things which Islam commands. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ declared: **“The building of Islam has been constructed upon five pillars. The first of them is to say, ‘Esh-hadu an lâ ilâha illallah wa eshhadu anna Muhammadan ’abduhu wa rasûluh,’ and to believe its meaning.”** The meaning of this word of Shahâdat is: “I know and believe as if I saw that there is no god, nobody besides Allâhu ta’âlâ, whose existence is necessary and who is worth being worshipped and obeyed. I know and believe as if I saw that Muhammad ‘’alaihis-salâm’ is both a born slave and the Prophet of Allâhu ta’âlâ. He having been sent, the dispensations of the Prophets preceding him have been antiquated and their validity has been abrogated. Attaining endless bliss requires following him. Each of his utterances has been imparted to him by Allâhu ta’âlâ. All of them are correct. There is no likelihood for any mistake.” [A person who wants to become a Muslim first expresses this word of Shahâdat and its meaning. Then he learns how to perform a ghusl and namâz, and then the fards and harâms, as many of them as he needs.]

The tenets to be believed have been written above.

The second pillar of Islam is to perform namâz five times daily, which is a basic pillar of the religion. Namâz is the highest of worships. The most valuable worship after îmân is namâz. Like îmân, its beauty also is of itself. But the beauty of other acts of worship are not of themselves. We should be extra careful to perform namâz correctly. First, we should perform a perfect ’abdast (ablution), and then we should begin namâz without showing any indolence. We should try to perform it in the best manner in the qirâat (standing and reciting the **Qur’ân** when performing namâz), in rukû’ (bowing by putting the hands on the knees, in sajdas (prostrating twice), in qawma (standing upright and motionless after rukû’) and in jalsa, (sitting upright and motionless for a moment between the two sajdas) and in its other stages. We should know that tumânînat is necessary, which means to keep each of our limbs motionless during rukû’, sajda, qawma and jalsa. We should perform namâz in its early time and avoid slackness.

The acceptable, beloved born slave is the one who does the commands of his owner only because they are his commands. It will be an act of obstinacy and impertinence to be late in doing the command. You should always keep at hand one of the Fiqh books written in Persian, such as the book **Targhîb-us salât wa taysîrul-ahkâm,** or any other one of the same kind. [Teachings in the book Targhîb-us salât wa taysîrul-ahkâm are a collection of information borrowed from about one hundred books. The book has three parts. The first part deals with the fact that namâz is fard, the second part is about 'abdast, and the third part deals with the things which break an 'abdast. This book can be found in the Library of Nûr-i Osmâniyye] We should learn religious matters by referring to such books. [He who learns Islam from books and magazines written for the sake of earning money by people of doubtful origin, will learn wrong things. We should find and read books written by pious Muslims for Allah's sake. The best Turkish books for learning Islam are the books **Birgivî Vasiyetnâmesi Şerhi** and **Âmentü Şerhi** by Kâdızâde. Also helpful are the books **Mewkûfât, Dürr-i Yektâ Şerhi, Ey Oğul İlmihâli, Mevâhib-i Ledünniyye, Mecmû'a-i Zühdiyye** and **Miftâh-ül Cennet Ilmihali.** The book **Islam Yolu** (The way of Islam) written by Muhammad Âtif Efendi of İskilip, who was a dersiâm (lecturer of that time) in Fâtih medresesi and the head of a school named 'Ibtidâ-i dâhil Medresesi,' is very useful. This book was printed in 1959. It has sixty-three pages. They have been printed in Arabic letters. A book may be trusted not only after seeing its title, but also after seeing the name of its author.]

We should not read the book entitled **Gulistan** or other story books before learning the Ahl-i sunnat belief and knowledge of Fiqh. The book **Gulistan** or other books of its kind are unnecessary when compared with Fiqh books. [When Gulistan is unnecessary, I wonder what we should say about those who are addicted to newspapers and magazines that are Islam's enemies?] It is primarily necessary to read, learn, and teach what is indispensable in the religion. What is more than this remains as of secondary importance. [Especially those who learn other things before learning religious knowledge and those who strive so that their children acquire money, property and posts, instead of teaching them correct religious knowledge – they are so wrong! I wonder if earning one's future means to acquire these things? Or does it mean to earn Allah's grace? All parents should first think of having their children earn their real future, their endless bliss.]

We should try not to miss **Tahajjud** namâz (namâz performed after midnight) unless there is a darûrat. [The namâz which is performed after the two-thirds of the night has elapsed is called the tahajjud; it is performed before dawn. Tahajjud means to forgo one's sleep. Our Prophet 'sall-Allâhu 'alaihi wa sallam' would perform tahajjud even during war. He who has omitted prayers of namâz should perform his omitted prayers during the time of tahajjud. Thus he will both pay his debt of omitted prayers and earn the thawâb of tahajjud. How to perform the namâz called tahajjud and other nâfila (supererogatory) prayers of namâz is written in our book entitled **Ethics of Islam**. If it is difficult to wake up at midnight, order some of your servants to wake you up then. After getting up for a few nights, you will make it a habit and will begin to wake up. He who wants to wake up for tahajjud and morning prayer should go to bed immediately after performing the night prayer, instead or being late for sleep by busying oneself with useless things. At the time of tahajjud, it is necessary to make tawba, to say istighfâr, to trust oneself to Allâhu ta'âlâ, to entreat Him, to think of one's sins, to remember one's faults, defects, to fear with the thought of the torment in the next world; and to tremble in anticipation of the bitter torments of Hell. One should beg for **afw** and maghfirat (forgiveness) very much. At that time and also at any time, it is necessary to say istighfâr **(Astaghfirullah-al-'azîm-allazî lâ îlâha illâ huwa-l-hayy-al-qayyûma wa atûbu ilayh)** a hundred times and to think of its meaning. [''Azîm' means one whose person and attributes are perfect. 'Kabîr' means one whose person is perfect. 'Jalîl' means one whose attributes are perfect.] One should say it a hundred times after late afternoon prayer [after saying one's tasbîhs and invoking one's blessings.] It may be said when one has an 'abdast (ablution) as well as without an 'abdast. It is stated in a hadîth: **"Good news to those on whose pages there are many istighfârs on the Day of Last Judgment!"** [Muhammad Ma'thûm-i Fârûqî, in the eightieth letter of the second volume, states: "It has become a proven fact after a number of events experienced by various people that saying istighfârs is effective in getting rid of calamities and hardships. It has been reported in a hadîth-i sherîf that saying istighfâr causes every sort of adversity to be removed and one's sustenance to increase. After each fard namâz it must be said three times, and this number, (three,) must be complemented to seventy by saying its abbreviated form, '**Astaghfirallah**.' (sixty-seven times)." Please see the 'Second Volume, Eightieth Letter' in 'Part Seven' of the book

entitled **Documents of the Right Word**! If a person says the 'Istighfâr' or other prayers only in the form of a lip-service instead of saying them with a pure heart and in deep concentration on the meanings that those prayers contain, he will reap no benefit from them. Saying them three times with the mouth will prime a pure heart into following the example and starting to say them as well. A heart darkened by the sins committed needs a powerful oral support so that it may start saying them, and that support is to say them frequently with the mouth. The heart of a person who does not perform his daily prayers of namâz and who eats harâm food has become quite black. Hearts as dark as that need at least seventy verbal repetitions so that they also can start saying them, (i.e. the prayers uttered with the mouth.)] During the time of duhâ, that is, at a certain time after sunrise,[1] it is necessary to perform at least two rak'ats of namâz. The namâz of tahajjud or **duhâ** (forenoon) is of twelve rak'ats at most. [In supererogatory prayers of namâz, you should say salâm after each two rak'ats at night and after each four rak'ats during the day.]

After performing each fard namâz, you should try to recite the Âyat-ul-Kursî. Our Prophet stated: **"Between Paradise and the person who recites the Âyat-ul-Kursî after fard namâz, there is no obstacle besides death."** After each of the daily five prayers of namâz, you should silently say the word tanzîh **(Subhânallâh)** thirty-three times, the word tahmîd **(Alhamdulillâh)** thirty-three times, the word takbîr **(Allâhu akbar)** thirty-three times and a certain prayer **(Lâ ilâha illallâhu wahdahu lâ sharîka-lah, lahu-l-mulku wa lahu-l-hamdu yuhyî wa yumîtu wa huwa 'alâ kullî shay'in qadîr)** once; all of them add up to a hundred.

You should say **"Subhânallâhi wa bi hamdihî"** a hundred times every day and every night. There are many blessings in it. Also, it is necessary to say once every morning and once every evening the prayer, **(Allâhumma mâ asbaha bî min ni'matin aw bi-ahadin min khalqika, fa minka wahdaka, lâ sharîka laka, fa laka-l-hamdu wa laka-sh-shukr)** by substituting **(mâ amsâ)** for **(mâ asbaha)** in the evenings, which the Prophet has prescribed. Our Prophet stated: **"He, who says this prayer during the day, will have offered the gratitude for that day. When he says it at night, he will have offered the gratitude for that night."** It is not necessary to have an ablution for saying it. You should say it every day and every night.

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[1] Please see the tenth chapter of the fourth fascicle of **Endless Bliss** for 'duhâ'.

The third essential of Islam is to pay the zakât of one’s property. It is certainly necessary to pay zakât. You should pay zakât willingly to people whom Islam commands you to pay it to.[1]

Allâhu ta’âlâ, Who is the real Owner of all blessings and possessions, commands the rich to pay Muslims one-fortieth of their blessings He has given them and promises that as a recompense for this He will give them many blessings and many more rewards. [He declares: “Certainly I will increase the property for which zakât has been paid, and I will bless you with using it at useful occasions. As for the property for which zakât has not been paid, I will make you spend it unwillingly through disasters and catastrophés; I will take it away from you and give it to your enemies, and you, seeing this case, will be burned and scorched about it.”] It will be such a great absurdity, obstinacy not to pay such an insignificant amount [to any one of your Muslim brothers whom you choose.]

Not to do the commandments of Allâhu ta’âlâ is caused by a sickness in the heart. A sickness in the heart means that it does not believe in Islam thoroughly. To be a Believer, it is not enough only to express the word Shahâdat (Esh hadu an lâ...). Munâfiqs (those who pretend to be Muslims though they are disbelievers) also express it. The sign of the existence of îmân in the heart is to do the commands of Islam willingly. To give one gold coin to a poor Muslim with the intention of zakât is more blessed than giving a hundred thousand gold coins as alms because to pay zakât is to obey Islam’s command. But those that are given without the intention of zakât are supererogatory worships. Supererogatory worships are of no value when compared with fard worships. They are not even like a drop of water compared with an ocean. The devil, by deceiving Muslims, prevent them from performing their omitted salâts. Performing the supererogatory salâts, [supererogatory pilgrimage, and ’umra] are made to appear more beautiful. Also, by misrepresenting supererogatory deeds and actions as beautiful, he prevents them from paying zakât. [The promised great rewards for the sunnats and for the supererogatory are for those who do not owe fard deeds and who have paid their omitted fard worships. But those who still have omitted fard worships will not be given any rewards for any worships besides the fard ones.]

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[1] The first chapter of the fifth fascicle of **Endless Bliss** provides lengthy and detailed information about ‘zakât’.

The fourth principle of Islam is to fast every day in the holy month of Ramadân. We should be sure to fast every day in the blessed month of Ramadân. We should not miss this important fard for any reason. Our Prophet stated: **“Fasting is a shield that protects the Believer against Hell.”** If one cannot fast for some inevitable reasons, such as sickness, one should eat secretly and, immediately after the excuse is over, one should perform it. We are all His born slaves. We are not independent or without an owner. We should live within the commandments and the restrictions of our Owner so that we may be saved from Hell. Those who disobey Islam are obstinate born slaves and perverse, disobedient agents; they must be punished.[1]

The fifth essential of Islam is the hajj [once in a life, to go to the city of Mecca and perform the duty of hajj]. The duty of hajj has certain requirements. All of them are written in Fiqh books. It is stated in a hadîth-i-sherîf: **“An accepted hajj wipes off one’s past sins.”**[2]

He who wants to escape Hell should learn very well what is halâl and what is harâm and should earn from the halâl and avoid the harâms. He should avoid the things which the conveyor of Islam (Rasûlullah) has prohibited. He should not go beyond the limits of Islam. How long will this sleep of unawareness last? When will we become attentive? When the hour of one’s death comes, one will be awakened, and one’s eyes and ears will be opened. But repentance will be no good then. Nothing will be obtained, except being disgraced. Death is gradually approaching us all. The various torments in the next world are awaiting people. When man dies, the end of his world takes place. Let us wake up before death wakes us up and before it is too late! After learning the commandments and prohibitions of Islam, let us live these few days of life of ours compatibly with them. Let us save ourselves from the various torments in the next world! The meaning of the sixth âyat of Sûra Tahrîm, is: **“O you who believe! Save yourselves and your families from a fire whose fuel is men and stones.”**

After correcting our belief and doing the worships compatible with Islam, we should enrich our time with dhikr-i ilâhî; we should not live one moment without remembering Allâhu ta’âlâ. While

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[1] Detailed information about fasting is available from the second chapter of the fifth fascicle of **Endless Bliss**.

[2] Please see the seventh chapter of the same fascicle for ‘hajj’.

the body, the hands and feet are busy with worldly occupations, the heart should always be with Him, getting flavour from remembering Him. This great fortune falls to anybody's lot in a short time who follows the way shown by our superiors. Alhamdulillâh, you know that this is so. Perhaps, some of it has occurred to you, little as it may be. You should not let go of what you have obtained; you should thank Allah very much and strive so that it may increase. Things which everybody may attain only in the end are attained at the beginning of this way. Then, the little that has been obtained by the wayfarers of this way has been great and much. For, what is to be known in the end they know in the beginning. Nevertheless, you should not be contented with what you have obtained no matter how much it is. You should not, however, discontinue thanking Allâhu ta'âlâ. You should both thank and wish that it will increase. The purpose of the heart's making dhikr of Him is to dispel the love of anybody else besides Him from the heart. The illness of the heart is that it has various attachments. Unless such attachments are eradicated, real îmân will not fall to one's lot. It will not be easy to perform the commandments of Islam and to avoid its prohibitions.

A couplet:

Make dhikr, dhikr as long as you are alive
Your heart gets purified, into dhikr as you dive.

[Dhikr means to remember Allâhu ta'âlâ. And this may well be done through the heart. When a person makes dhikr, his heart becomes purified. That is, love of the world leaves his heart and love of Allah takes its place. It is not dhikr for several people to assemble together and to shout "Hiy" or "Huy!" or to dance and whirl. Many things have been made up under the name of Tarîqat for a hundred years. The way of the great men of religion, of the murshids of Tasawwuf, of the Ashâb-i kirâm has been forgotten. Inorant and sinful people have become shaikhs and have committed sins under the name of dhikr and worship. Especially recently, there has not been a dervish convent left in which harâms and Shî'ism have not asserted themselves. Today, there are almost no real savants of Tasawwuf in Istanbul, in Anatolia, in Egypt, in Iraq, in Iran, in Syria, in Hidjaz, or in Pakistan; there is no Islamic country worldover where you can find them. Numerous, however, are those false and counterfeit murshids and members of Tarîqat whose Sufism has been based on an exploitation of Muslims.

We should read the old, real books of great men of religion and

correct our acts of worship, dhikr and thoughts in accordance with them. We should not believe the thieves of property and religion, who work behind the curtain of valuable names, such as, men of Tarîqat, shaikhs, murîds; but we should avoid them.]

We should eat food not for pleasure or flavour, but for getting strong enough to do Allah's commands. If in the beginning you cannot intend so, force yourself to intend so at each meal. Entreat Allâhu ta'âlâ so that you can develop a true intention! We should wear new and clean clothes, and, when dressing, we should intend to adorn ourselves for worship, for namâz. Allâhu ta'âlâ declares in the Qur'ân: **"When performing each namâz, wear your adorned, clean, and favorite clothes!"** We should not wear our clothes for ostentation in the presence of others; this is a sin. [Ibni 'Âbidîn, while explaining the makrûhs in fasting, says that it is mubâh to dress smartly.] All actions, manners, words, reading and listening, [sending one's son to school] should always be for Allah's sake. We should try so that these will be compatible with His religion. Then each of our limbs and our hearts will turn towards Allâhu ta'âlâ. Our hearts will mention Him, [that is, they will remember Him.] For example, sleep, which is altogether a state of unawareness, will thoroughly be an act of worship when done with the intention of performing our acts of worship with strength and soundness. For, we have slept with the intention of worshipping. Our Prophet stated: **"A savant's sleep is worship."** Yes, I know, it will be difficult for you to do these today. For, you are surrounded by various obstacles. You have been seized by customs and by fashions. You have been struck with such misgivings as to feel shame if your self-respect should be injured. All these prevent you from carrying out Islam's commands. As a matter of fact, Allâhu ta'âlâ sent Islam in order to exterminate corrupt customs, loathsome fashions, and to tranquilize the madnesses of the nafs-i-ammâra, such as egoism and self-respect. Yet, if it falls to your lot to remember Allâhu ta'âlâ's name continuously in your heart, if you perform namâz five times daily without being slack in observing its conditions, and if you are careful about halâls and harâms as much as you can be, it may be hoped that you will get rid of these obstacles and will be allured towards doing everything for Allah's sake. The second reason why I have written this advice is that it will help you to realize your own defects and faults, even if you do not fulfill them, and that is a great blessing, too. We trust ourselves to Allâhu ta'âlâ against the complacency of missing a blessing and yet being unaware of what we have missed, against

not knowing of our fault, and against not being ashamed of not having done our duty. Such people are stubborn and ignorant people who do not know of Islam and who do not do their duties as worshippers.

[In the one hundred and fortieth letter of the second volume, Muhammad Ma'thûm Serhendî 'rahmatullâhi 'alaih' says: "In a hadîth-i qudsî it was stated: **'He who feels hostility toward a Walî slave of Mine will** (on account of that hostility) **have made a war against Me. Among the things [deeds] which bring my born slave closer to Me, I like the fards best. I like very much my born slave who comes closer to Me by making nâfila 'ibâdat. I will be the ears which hear, the eyes which see, the hands which hold things, and the feet which walk, of my born slave whom I like very much. I will certainly give him whatever he wants. I will certainly protect him when he trusts himself to Me.'** " This hadîth-i qudsî has been explained in the third page of the seventeenth chapter of the second part and in the one hundred and eighty-second page of the book **Hadîqa**, in the one hundred and sixty-fifth page of the Turkish book **Kıyâmet ve Âhıret**,[1] and also in the sixty-second page of the book **The Sunni Path**. The qurb, (i.e. closeness to Allâhu ta'âlâ,) which is attained by performing the fards, is more than the qurb which is obtained by performing the nâfilas. However, it is the fards performed with ikhlâs that produce qurb. Ikhlâs means to do the worships because Allâhu ta'âlâ commands them. Every Sunnî Muslim has an amount of ikhlâs. Depending on his taqwâ and worshipping, pieces of information pertaining to heart and called fayz (fayd) will come to his heart. If he receives these fayds, which emanate from a Walî's heart, his ikhlâs will grow stronger in a short time. Taqwâ is to hate the harâms and not to ever think about committing a harâm. It means a case of spiritual closeness to Allâhu ta'âlâ, and to attain His grace, and to be loved by Him. [See the last paragraphs of the section **Final Word of Se'âdet-i Ebediyye** in the current fascicle.] The nûrs and fayds, which Allâhu ta'âlâ sends to Believers' hearts, will come more profusely to those who have stronger taqwâ and who worship more. In other words, there will be an increase in such people's aptitude and tendency to receive fayd. Fayds emanate from Rasûlullah's blessed heart. Receiving the fayds coming requires loving Rasûlullah. And loving him, in its turn, requires

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[1] Please see our booklet entitled **the Rising and the Hereafter**, which is its English version.

learning his knowledge, beautiful moral properties, miracles and perfections. If Rasûlullah, too, sees a person, his receiving fayds will become augmented. It is for this reason that those who attended his sohbat and saw his beautiful face and heard his sweet words received more fayz. And it is for this reason that the Ashâb-i-kirâm received more fayz, their hearts were purified from worldly affections and they had ikhlâs. The nûrs and fayds they attained travelled through the hearts of the Awliyâ and reached our time. If a person knows a Walî living in his time, loves him, attends his sohbat and ingratiates himself with him, the nûrs which emanated from Rasûlullah's blessed heart and arrived into the Walî's heart will flow into his heart, too, and thus his heart will become purified. If he cannot attain his sohbat, he might as well do Râbita, that is, imagine the Walî's countenance, face, in which case he will be blessed as if he attained the Walî's sohbat. Mazhar-i-Jân-i-Jânân, who was in Delhi, made tawajjuh towards Shâh Behîk, who was in Kâbil (Kabul), and made him attain high grades despite the enormous distance. Hadrat Mazhar-i Jân-i Jânân said: "I have attained all my blessings and fayds because of my love for my masters. Can our defective 'ibâdât be a means for our getting closer to Allâhu ta'âlâ?" In order to become closer to Allâhu ta'âlâ humans must perform 'ibâdât with ikhlâs. Ikhlâs is possible only by receiving fayd from the 'Ârifs. A hadîth-i sherîf written in **Qunûz ad-deqâiq** reads: **'Everything has a source. The source of ikhlâs and taqwâ is the hearts of 'Ârifs.'** In order to be a Walî, that is, to obtain spiritual closeness to Allâhu ta'âlâ, that is, to attain love for Allâhu ta'âlâ, the things that are fard must be performed. The first of the fard things is to have a belief as taught by Ahl-i sunna scholars. The second step is to avoid the things that are harâm, to perform the acts of worship that are fard.]

47 – THE CREED OF THE AHL AS-SUNNA

Imâm Muhammad al-Ghazâlî ‘rahmatullâhi ’alaih’ wrote in **Kimyâ-yi sa’âdat**: “It is fard for a Muslim to know and believe primarily the meaning of the utterance, **Lâ ilâha il-l-Allah, Muhammadun Rasûlullah**. This utterance is called **Kalimat at-tawhîd**. It is sufficient for every Muslim to believe without any doubt what this utterance means. It is not fard for him to prove it with evidence or to satisfy his mind. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ did not command the Arabs to know or mention the relevant proof-texts or to search and clarify any possible doubt. He commanded them to believe only and not to doubt. It is enough for everybody also to believe briefly. Yet it is fard kifâya that there should exist a few scholars in every town. It is wâjib for these scholars to know the proof-texts, to remove the doubts, and to answer the questions. They are like shepherds for Muslims. On the one hand, they teach them the knowledge of îmân, which is the knowledge of belief, and, on the other hand, they answer the slanders of the enemies of Islam.”

“The Qur’ân al-kerîm stated the meaning of Kalimat at-tawhîd and Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ explained what is declared in it. All the Ashâb-i-kirâm learned these explanations and conveyed them to those who succeeded them. The exalted scholars who conveyed to us what the Ashâb-i-kirâm had taught them, by committing them to their books without making any alterations in them, are called **Ahl as-Sunna.** Everybody has to learn the i’tiqâd of the Ahl as-Sunna, and to unite, and to love one another. The seed of happiness is this i’tiqâd and this unification.”

“The scholars of the Ahl as-Sunna explain the meaning of the Kalimat at-tawhîd as follows: Men were nonexistent. They were created later. They have one Creator. He is the One Who has created everything. The Creator is One. He does not have a partner or a likeness. There is not another creator. He has been ever-existent; His existence did not have a beginning. He will be ever-existent; there is no end to His existence. He will not cease to exist. His existence is always necessary. His nonexistence is impossible. His existence is of Himself. He does not need any means. There is nothing that will not need Him. He is the One Who creates everything and makes it go on existing. He is not material or a thing. He is not at a place or in any substance. He does not have a shape and cannot be measured. It cannot be asked how He is; when we say ‘He,’ none of the things which come to our

mind or which we can imagine is He. He is unlike these things. All of them are His creatures. He is not like His creatures. He is the Creator of everything that comes to mind and of every illusion and of every delusion. He is not above, below, or at one side. He does not have a place. Every being is below the 'Arsh. And the 'Arsh is under His Power, under His Omnipotence. He is above the 'Arsh. Yet this does not mean that the 'Arsh carries Him. The 'Arsh exists with His Favour and in His Omnipotence. Now He is the same as He was in eternity, in eternal past. He will always be the same in the everlasting future as He had been before creating the 'Arsh. No change occurs in Him. He has His own Attributes. His Attributes called **as-Sifât ath-Thubûtiyya** are eight: **Hayât** (life) **'Ilm** (Omniscience), **Sam'** (Hearing), **Basar** (Seeing), **Qudra** (Omnipotence), **Irâda** (Will), **Kalâm** (Speech, Word) and **Takwîn** (Creativeness). No change ever occurs in these Attributes of His. Change implies deficiency. He has no deficiency or defect. Though He does not resemble any of His creatures, it is possible to know Him in this world as much as He makes Himself known and to see Him in the Hereafter. In the present world He is known without realizing how He is, and in the Hereafter, He will be seen in an incomprehensible way.

"Allâhu ta'âlâ sent Prophets ''alaihimu-s-salâm' to His human creatures. Through these great people, He showed His human creatures the deeds that bring happiness and those which cause ruination. The most exalted Prophet is **Muhammad** ''alaihi-s-salâm', the Last Prophet. He was sent as the Prophet for every person, pious or irreligious, for every place and for every nation on the earth. He is the Prophet for all human beings, angels and genies. In every corner of the world, everybody has to follow him and adapt himself to this exalted Prophet."[1]

The great scholar and Murshid-i-kâmil Sayyid 'Abdulhakîm-i Arwâsî[2] 'rahmatullâhi 'alaih' said: "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had three tasks: the first one was to communicate and make known **(tabligh)** the rules dictated in the Qur'ân al-kerîm, that is, the knowledge of îmân and of the Ahkâm fiqhiyya, to all

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[1] **Kimyâ' as-Sa'âda.** Muhammad al-Ghazâlî 'rahmatullâhi ta'âlâ 'alaih' was one of the greatest Islamic scholars. He wrote hundreds of books. All his books are very valuable. He was born in 450/1068 in Tûs, i.e. Meshhed, Persia, and passed away there in 505/1111.

[2] He was born in Başkal'a in 1281/1864 and passed away in Ankara in 1362/1943.

human beings. The **Ahkâm fiqhiyya** is composed of the actions commanded and actions prohibited. His second task was to transmit the spiritual rules of the Qur'ân al-kerîm, the knowledge about Allâhu ta'âlâ Himself and His Attributes, only into the hearts of the highest ones of his Umma. His first task, tabligh, should not be confused with his second task. The lâ-madhhabî reject the second task. But, Abû Hurayra 'radiy-Allâhu 'anh' said: 'I learned two types of knowledge from Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. I told you one of them. You would kill me if I divulged the second one'. This statement of Abû Hurayra's is reported in the 267th and 268th letters of the book entitled **Maktûbât**, and also in those books namely **Bukhârî, Mishkât**, and **Hadîqa**. The third task was to enforce Muslims' obedience to the Ahkâm-i-fiqhiyya from those Muslims should they fail to listen to the advice and admonitions of Islam. When necessary, enforcement would be had recourse to.

"After Rasûlullah 'sall-Allâhu 'alaihi wa sallam', all the four Khalîfas 'radiy-Allâhu 'anhum' accomplished these three tasks perfectly. During the time of Hadrat Hasan 'radiy-Allâhu 'anh', fitnas and bid'ats increased. Islam had spread out over three continents. The spiritual light of Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had receded away from the earth. The as-Sahâbat al-kirâm 'radiy-Allâhu 'anhum' had decreased in number. Later, no one was able to do all these three tasks together by himself. Therefore, these tasks were undertaken by three groups of people. The task of teaching îmân and ahkâm fiqhiyya was assigned to religious leaders called **mujtahids.** Amongst these mujtahids, those who taught îmân were called **mutakallimûn,** and those who taught Fiqh were called **Fuqahâ.** The second task, that is, making those willing Muslims understand the spiritual teachings of the Qur'ân al-kerîm, was assigned to the Twelve Imâms of Ahl al-Bayt 'rahmatullâhi ta'âlâ 'alaihim' and to great men of Tasawwuf. Sirrî (Sarî) as-Saqatî (d. 251 in Baghdad) and al-Junaid al-Baghdâdî (b. 207/821 and d. 298/911 in Baghdad) were two of those great men of Tasawwuf 'rahmatullâhi ta'âlâ 'alaihimâ'.

[Scholars of Ahl-as-sunnat, learning this second task of our master the Messenger of Allah from the Twelve Imâms, established the (branch of) knowledge (called) Tasawwuf. Some people do not believe in the Awliyâ, in karâmats, in Tasawwuf. This denial of theirs indicates that they have nothing to do with the Twelve Imâms. If they had been following the way taught by the Ahl-i-Bayt, they would have learned this second task of Rasûlullah

from the Twelve Imâms and from scholars of Tasawwuf, Walîs would have been educated among them. Not only are there no such educated people among those objectors, but also they deny the existence of such educated people. As it is seen, the Twelve Imâms are the imâms of the Ahl-i-Bayt. And the people who love the Ahl-i-Bayt and follow the Twelve Imâms are the Ahl as-sunnat. For being an Islamic scholar it is necessary to be an inheritor of the Messenger of Allah in these two tasks of his. In other words, it is necessary to become specialized in both these two branches of knowledge. 'Abd-ul-Ghanî Nablusî, one such great scholar, quotes the hadîth-i-sherîfs showing the spiritual principles taught in Qur'ân al-kerîm in the two hundred and thirty-third and later pages, and also in the six hundred and forty-ninth page of his book **Hadîqat-un-nediyya,** and writes that denying this fact is sheer ignorance and lack of good luck.]

"The third task, having the rules of the religion done by force and authority, was assigned to sultans, i.e. governments. The sections of the first class were called **Madhhabs.** Sections of the second one were called **Tarîqa**, and the third one was called **Huqûq** (laws, jurisprudence). Madhhabs that define îmân are called **Madhhabs in i'tiqâd.** Our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa salam' had stated that Muslims would part into seventy-three groups in respect to îmân, and that only one of them would be right and the others would be wrong. And so it happened. The group that was given the good news of being on the right path is called the **Ahl as-Sunnat wa-l-Jamâ'a.** The remaining seventy-two groups, which were declared to be wrong, are called the **groups of bid'a,** that is, heretics. None of them are disbelievers. All of them are Muslims. But, if a Muslim who says he belongs to one of the seventy-two groups denies any information that has been declared clearly in the Qur'ân al-kerîm and the Hadîth-i-sherîfs and that has become widely known among the Muslims, he becomes a disbeliever. There are many people today who, while carrying Muslim names, have already dissented from the Madhhab of the Ahl as-Sunna and have become heretics or non-Muslims." This is the end of our quotation from Abdulhakîm Efendi.

Muslims have to keep on learning from birth to death. The knowledge which Muslims have to learn is called **al-'ulûm al-Islâmiyya** (Islamic sciences), which consist of two parts: (1) al-'ulûm an-naqliyya; (2) al-'ulûm al-'aqliyya.

1) **al-'Ulûm an-naqliyya** (also called 'religious sciences'): These

sciences are acquired by reading books of the scholars of the Ahl as-Sunna. Islamic scholars derived these sciences from four main sources. These four sources are called **al-adillat ash-Shar'iyya.** They are **al-Qur'ân al-kerîm, hadîth-sherîfs, ijmâ' al-Umma** and **qiyâs al-fuqahâ'.**

Religious sciences consist of eight main branches:

i) **'Ilm at-tafsîr** (the science of explaining the Qur'ân al-kerîm). A specialist in this branch is called **mufassir.** He is a profoundly learned scholar able to understand what Allâhu ta'âlâ means in His Word.

ii) **'Ilm al-usûl al-hadîth.** This branch deals with the classification of hadîths. The different kinds of hadîths are explained in **Endless Bliss** (second fascicle, sixth chapter.)

iii) **'Ilm al-hadîth.** This branch studies minutely the utterances (hadîth), behaviour (sunna) and manners (hâls) of our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'.

iv) **'Ilm al-usûl al-kalâm.** This branch studies the methods by which 'ilm al-kalâm is derived from al-Qur'ân al-kerîm and hadîth-i-sherîfs.

v) **'Ilm al-kalâm.** This branch covers the study of the Kalimat at-tawhîd and the Kalimat esh-shahâda and the six fundamentals of îmân which depend on them. These are the teachings to be believed with the heart. The scholars of Kalâm usually wrote 'ilm al-usûl al-kalâm and 'ilm al-kalâm together. Therefore, the layman takes these two branches of knowledge as one single branch.

vi) **'Ilm al-usûl al-fiqh.** This branch studies the derivation of the methods of Fiqh from the Qur'ân al-kerîm and hadîth-i-sherîfs.

vii) **'Ilm al-fiqh.** This branch studies **af'al al-mukallafîn;** that is, it tells how those who are discreet and pubescent should act on matters concerning the body. This is the knowledge necessary for the body. Af'al al-mukallafîn has eight categories: fard, wâjib, sunna, mustahab, mubâh, harâm, makrûh, and mufsid. However, they can be briefly classified into three groups: actions commanded, actions prohibited and actions permitted (mubâh).

viii) **'Ilm at-tasawwuf.** This branch is also called **'ilm al-akhlâq** (ethics). It describes not only the things we should do and should not do with the heart but also helps the belief to be heartfelt, makes it easy for Muslims to carry out their duties as taught in 'ilm al-fiqh and helps one to attain ma'rifa.

It is fard 'ayn for every Muslim, male or female, to learn Kalâm, Fiqh, and Tasawwuf as much as is necessary out of these eight

branches, and it is a crime, a sin, not to learn them.[1]

2) **al-'Ulûm al-'aqliyya** (also called 'experimental sciences'): These sciences are divided into two groups: technical sciences and literary sciences. It is fard kifâya for Muslims to learn these sciences. As for Islamic sciences, it is fard 'ayn to learn them as much as is necessary. To learn more than is necessary, that is, to become specialized, in Islamic sciences is fard kifâya. If there is no 'âlim who knows these sciences in a town, all of its inhabitants and the government authorities will be sinful.

Religious teachings do not change in course of time. It is an unexcusable crime to go wrong as a result of reasoning and erroneous thinking on 'ilm al-kalâm. In matters pertaining to Fiqh, the variations and facilities shown by Islam can be made use of when one has the excuses permitted by Islam. It is never permissible to make alterations or to make reforms in religious matters with one's own opinion or point of view. It causes one to go out of Islam. Changes, improvements and progress in al-'ulûm al-'aqliyya are permissible. It is necessary to develope them by searching, finding and learning them from non-Muslims as well.

The following article is quoted from the book **Al-majmû'at az-Zuhdiyya.** The book was compiled by an ex-Minister of Education named as-Sayyid Ahmed Zühdü Pasha 'rahmatullâhi ta'âlâ 'alaih':

"The word **'fiqh',** when used in Arabic in the form of 'faqiha yafqahu', that is, in the fourth category, means 'to know, to understand'. When it is used in the fifth category, it means 'to know, to understand Islam'. A scholar in 'ilm al-fiqh is called **Faqîh.** 'Ilm al-fiqh deals with the actions which people should do and those which they should not do. The knowledge of Fiqh is obtained from the Qur'ân al-kerîm, from hadîth-i-sherîfs, from Ijmâ', and from Qiyâs. The consensus of the as-Sahâbat al-kirâm, and the mujtahids who came after them, is called **ijmâ' al-Umma.** The Islamic teachings derived from the Qur'ân al-kerîm, from hadîth-i-sherîfs, and from the ijmâ' al-Umma, are called **Qiyâs al-fuqahâ.** If it could not be understood from the Qur'ân al-kerîm or from hadîth-i-sherîfs whether a certain act was halâl (permitted) or harâm (forbidden), then that act was compared to another act which was known. This comparison was called **qiyâs** (analogy). Applying qiyâs required the latter act to involve the same factor which made the former act permitted or forbidden. And this could

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[1] **al-Hadîqa,** p. 323, and in preface to **Radd al-muhtâr.**

be judged only by those profound scholars who had attained the grade of ijtihâd.

“ ’Ilm al-fiqh is very extensive. It has four main divisions:

i) **’ibâdât,** composed of five subdivisions: salât (namâz), sawm (fast), zakât, hajj, jihâd. Each has many sections. As is seen, it is an ’ibâda to make preparations for jihâd. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ said that jihâd against the enemies of Islam was of two kinds: by actions and by words. It is fard to learn how to make and use new weapons in preparation for jihâd by actions. Jihâd is done by the State. It is fard for the people to join in the jihad by obeying the State laws and orders. Nowadays, the attacks of our enemies through publications, motion pictures, radio broadcast and every means of propaganda – the second kind of war – has tremendously increased, and it is also a jihâd to stand against the enemies in this field.

ii) **munâkahât,** composed of subdivisions, such as marriage, divorce, alimony and many others [written in detail in the fifth fascicle of **Endless Bliss**].

iii) **mu’âmalât,** composed of many subdivisions, such as purchase, sale, rent, joint-ownership, interest, inheritance, etc, (also dealt with in the fifth fascicle, and partly in the sixth fascicle.)

iv) **’uqûbât** (penal code), composed of five main subdivisions: qisâs (lex talionis), sirqa (theft), zinâ (fornication and adultery), qadhf (false accusation of incontinence), and ridda (case of becoming an apostate).[1]

“It is fard for every Muslim to learn the ’ibâdât section of Fiqh briefly. It is fard kifâya to learn munâkahât and mu’âmalât; in other words, those who have anything to do with them should learn them. After ’ilm at-tafsîr, ’ilm al-hadîth and ’ilm al-kalâm, the most honourable science is ’ilm al-fiqh. The following six hadîths will be enough to indicate the honour of Fiqh and the Faqîh ‘rahmatullâhi ta’âlâ alaihim ajma’în’:

‘If Allâhu ta’âlâ wants to do a favour to a slave of His, He makes a Faqîh of him.’

‘If a person becomes a Faqîh, Allâhu ta’âlâ sends what he wishes and his sustenance from unexpected sources.’

‘The person about whom Allâhu ta’âlâ says ‘most superior’ is a Faqîh in the religion.’

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[1] Please see the tenth chapter of the sixth fascicle of **Endless Bliss**.

‘Against the Satan, a Faqîh is stonger than one thousand ’âbids (devout worshippers)**.’**

‘Everything has a pillar to base itself upon. The basic pillar of the religion is the science of Fiqh.’

‘The best and most valuable ’ibâdat (act of worship) **is to learn and teach Fiqh.’**

The superiority of al-Imâm al-a’zam Abu Hanîfa ‘rahmatullâhi ta’âlâ ’alaih’ is understood also from these hadîths.

The teachings of Islam in the Hanafî Madhhab were transmitted through a chain beginning with ’Abdullah ibn Mas’ûd ‘radiy-Allâhu ’anh’, who was a Sahâbî. Al-Imâm al-a’zam Abû Hanîfa ‘rahmatullâhi ta’âlâ ’alaih’, the founder of the Madhhab, acquired the knowledge of fiqh from Hammâd, and Hammâd from Ibrâhîm an-Nakhâ’î. An-Nakhâ’î had learned it from Alkama and Alkama had learned it from ’Abdullah ibn Mas’ud, who had learned it from Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’.

Abû Yûsuf, Imâm Muhammad ash-Shaybânî, Zufar ibn Hudheil and Hasan ibn Ziyâd were al-Imâm al-a’zam’s disciples ‘rahimahumullah’. Of these, Imâm Muhammad wrote about one thousand books on Islamic teachings. He was born in 135 A.H. (752) and passed away in Rayy, Iran, in 189 (805). Because he was married to the mother of al-Imâm ash-Shâfi’î, one of his disciples, ash-Shâfi’î inherited his books upon his death, thus his knowledge increased. For this reason, al-Imâm esh-Shâfi’î ‘rahmatullâhi ta’âlâ ’alaih’ said: ‘I swear that my knowledge of Fiqh has increased by reading Imâm Muhammad’s books. Those who want to deepen their knowledge of Fiqh should be in the company of the disciples of Abu Hanîfa.’ And once he said: ‘All Muslims are like the household children of al-Imâm al-a’zam.’ That is, as a man earns a living for his wife and children, al-Imâm al-a’zam took it upon himself to find out the religious knowledge which people needed in their affairs. Thus, he spared the Muslims from a lot of work.

Al-Imâm al-a’zam Abu Hanîfa ‘rahmatullâhi ’alaih’ compiled the knowledge of Fiqh, classified it into branches and sub-branches and set usûls (methods) for it, and also collected the knowledge of i’tiqâd, as Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and the as-Sahâbat al-kirâm ‘ridwânullâhi ’alaihim ajma’în’ had preached, and taught them to thousands of his disciples. Some of his disciples became specialists in ’Ilm al-kalâm; that is, in the teachings of îmân. Of them, Abû Bakr al-Jurjânî, one of Imâm Muhammad esh-Shaybânî’s disciples, became famous. And Abû Nasr al-’Iyâd,

one of his pupils, educated Abû Mansûr al-Mâturîdî in ’Ilm al-kalâm. Abû Mansûr wrote in his books the knowledge of Kalâm taught by al-Imâm al-a’zam ‘rahmatullâhi ta’âlâ ’alaih’. By contending against heretics, he consolidated the i’tiqâd of the Ahl as-Sunna. He spread it far and wide. He passed away in Samarkand in 333 A.H. (944). This great scholar and another scholar Abu’l-Hasan al-Ash’arî, are called the **imâms of the Madhhabs in i’tiqâd** of the Ahl as-Sunna.

The Fiqh scholars are grouped in seven grades. Kemâl Pâsha Zâda Ahmad ibn Sulaiman Efendi ‘rahmatullâhi ta’âlâ ’alaih’, in his work **Waqf an-niyyât,** explained these seven grades as follows:

1. The mujtahids of Islam constructed the methods and the principles of deriving rules from the four sources of the religion (al-adillat esh-Shar’iyya) and derived rules thereby. The **a’immat al-madhâhib** (the four Imâms of Madhhabs) were four of them.

2. The mujtahids in a Madhhab, following the principles formulated by the Imâm of the Madhhab, derived rules from the four sources. They were Imâm Abû Yûsuf, Imâm Muhammad, etc. ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’.

3. The mujtahids in matters (mas’ala), for the matters that were not dealt with by the founder of the Madhhab, derived rules by using the methods and principles of the Madhhab. Yet in doing this, they had to follow the imâm. They were at-Tahâwî (238-321 A.H., in Egypt), Hassâf Ahmad ibn ’Umar (d. 261, in Baghdad), ’Abdullah ibn Husain al-Karkhî (340), Shams al-a’imma al-Halwânî (456, in Bukhârâ), Shams al-a’imma as-Sarahsî (483), Fakhr al-Islâm ’Alî ibn Muhammad al-Pazdawî (400-482, in Samarkand), Qâdî-Khân Hasan ibn Mansûr al-Farghânî (592), etc. ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’.

4. As’hâb at-takhrîj were not able to employ ijtihâd. They were the scholars who explained brief, unclear rules derived by mujtahids. Husâm ad-dîn ar-Râzî ’Alî ibn ’Ahmad (d. 598 A.H., in Damacus) was one of them. He ‘rahmatullâhi ta’âlâ ’alaih’ wrote a commentary to al-Qudûrî’s **Mukhtasar**.

5. The arbâb at-terjîh selected one of several riwâyas (narrations) coming from mujtahids. They were Abul’-Hasan al-Qudûrî (362-428 A.H., in Baghdad) and Burhân ad-dîn ’Alî al-Marghinânî ‘rahmatullâhi ta’âlâ ’alaihâ’, the author of **al-Hidâya,** who was martyred by the hordes of Jenghiz in the Bukhârâ Massacre in 593 A.H. (1198).

6. Certain muqallids wrote various riwâyas about a matter in an

order with respect to their reliability. They did not include any refused riwâya in their books. Abû 'l-Barakât 'Abdullah ibn 'Ahmad an-Nasafî (d. 710 A.H.), the author of **Kanz ad-deqâ'iq;** 'Abdullah ibn Mahmûd al-Musûlî (d. 683), the author of **Mukhtâr;** Burhân ash-Sharî'a Mahmûd ibn Sadr ash-Sharî'a 'Ubaydullah (d. 673), the author of **al-Wiqâya;** and Ibn as-Sâ'âtî Ahmad ibn 'Alî al-Baghdâdî (d. 694), the author of **Majmâ' al-bahrain,** are a few of them 'rahmatullâhi ta'âlâ 'alaihim ajma'în'.

7. Muqallids incapable of distinguishing weak riwâyas from genuine ones. They were counted among Fiqh scholars because they were able to understand what they read and explained it to the muqallids who could not understand them.

48 – THIRD VOLUME, 34th LETTER

This letter, written to the mother of Mîr Muhammad Nu'mân, gives some advice:

The first piece of advice is to correct the belief in accordance with the tenets which the Ahl-i sunnat savants teach in their books. For, it is this group only that will be saved from Hell. May Allâhu ta'âlâ give those great people plenty of rewards for their work! [Scholars of the four Madhhabs who have attained the grade of ijtihâd and the great scholars educated by them are called scholars of **Ahl as-sunnat.**] After correcting the belief (îmân), it is necessary to perform the acts of worship taught in the science of **Fiqh,** i.e. to do the commandments of Islam and to avoid what it prohibits. One should perform namâz five times daily without reluctance or slackness, observing its conditions and the ta'dîl-i arkân.

He who has as much money as nisâb should pay zakât.

Imâm-i a'zâm Abû Hanîfa says: "Also, it is necessary to pay the zakât of gold and silver which women use as ornaments."

A person with îmân should not waste his time [playing musical instruments]. He should not waste his valuable life even on unnecessary mubâhs. It is more conclusively necessary not to waste it on the harâms. We should not busy ourselves with taghannî, singing, or songs. We should not be deceived by the pleasure they give our nafses. They are poisons mixed with honey and covered with sugar.

One should not commit **giybat.** Giybat is harâm. [Giybat means to talk about a Muslim's or a dhimmî's[1] secret faults behind his back. It is necessary to tell Muslims about the faults of harbîs[2] and bid'at holders, about the sins of those who commit these crimes in public, about the evil deeds of those who abuse Muslims. Such efforts help Muslims to be aware of their harm. Also to reveal

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[1] The Islamic religion recognizes two kinds of countries in the world: 1) The Muslim country called "Dâr-ul-Islâm"; 2) The country of disbelievers called "Dâr-ul-harb," Those disbelievers who live in "Dâr-ul-Islam" and who have submitted to pay the jizya (tax imposed on non-Muslims living in an Islamic country), are called "ahl-i-dhimmet" or 'dhimmî.' They live comfortably and peacefully enjoying Muslims' rights and freedom fully. They perform their worships freely. See our book entitled **Islam's Reformers**, chapter No. 49

[2] Those disbelievers who live in Dâr-ul-harb and who are not under Islam's authority are called "harbîs."

those who slander and intentionally misrepresent Islam in their writings is not a sin; this is not giybat (backbiting). **Radd-ul Muhtâr: 5-263)**.]

Namîma, that is, gossip, carrying words among Muslims, should not be done. It has been declared that various kinds of torments will be inflicted on those who commit these two kinds of sins. Also, it is harâm to lie and to slander; it must be avoided. These two evils were harâm in every religion. Their punishments are very heavy. It is very thawâb[1] to conceal Muslims' defects, not to spread their secret sins, and to forgive them. One should pity one's inferiors, those under one's command, [such as, wives, children, students, soldiers] and the poor. One should not reproach them for their faults. One should not hurt or beat or swear at those unfortunate people for trivial reasons. [One should not violate anybody's religion, property, life, honour or chastity, and should pay one's debts to individuals and to the State. It is harâm to take or give a bribe. Only, it would not be bribery to give money unwillingly in order to shun being persecuted by a cruel ruler or under duress. However, it is harâm to accept something offered as such. Everybody should see his own defects, and should every hour think of the faults which he has committed against Allâhu ta'âlâ. He should always bear in mind that Allâhu ta'âlâ does not hurry in punishing him, nor does He cut off his sustenance. Parent's and the State's orders compatible with Islam must be obeyed, but the ones incompatible with Islam must not be rejected or refused outright. We should not cause fitna (discord and trouble). See the 123rd letter in the second volume of the book **Maktûbât-i Ma'thûmiyya.**]

After correcting the belief and doing the commands of Fiqh, one should spend all one's time dhikring Allâhu ta'âlâ. One should continue remembering and mentioning Allâhu ta'âlâ in a manner taught by great religious guides. By feeling hostility towards all the things that will prevent the heart from remembering Allâhu ta'âlâ, i.e., from dhikr, one should avoid them. The more you adhere to Islam, the more delicious will it taste to make dhikr of Him. When indolence and laziness increase in obeying Islam, that flavour will

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[1] Muslims will be rewarded in the next world for all their pious acts which they have done in the world. The rewards which Muslims will be given in the next world are called "thawâb." The word is used as an adjective as well as a noun. For example, when we say that an act is very thawâb, it means that Allah will give many rewards for that act.

gradually decrease, eventually vanishing altogether. There are kinds of dhikr. One of them is to say, “Allâhu akbar. Allâhu akbar. Lâ ilâha il-l-Allâhu wallâhu akbar, Allâhu akbar wa lillâhul-hamd.” It is also called **Takbîr-i-teshrîk**. It must be said daily. Another very useful kind of dhikr is (to say) the prayer termed **İstighfâr**, (which is said as follows: “**Estaghfirullah al-’azîm al-ledhî lâ ilâha illâ Huwa-l-hayy-al qayyûm wa etûbu ileyh**.”) One should not believe the slanders concocted by the enemies of Islam and should be extremely wakeful not to fall into their traps.] What should I write more than what I have written already? It will be enough for a reasonable person. May Allâhu ta’âlâ bless us all with doing the things that will make us attain eternal happiness! Âmîn.

What is sweet besides dhikring Him whatsoever;
Is poison for the soul, even if it were sugar!

49 — THIRD VOLUME, 35th LETTER

This letter, written to Mirzâ Manû Jahr, gives advice:

May Allâhu ta'âlâ bless you with an auspicious life! Giving you happiness and goodness, He makes you forget about the tragedies that befell you! My child! When a person is young, the desires of the nafs surround him. The time of youth, however, is the most profitable time for learning knowledge and worshipping. During this time, which is the time when lust and fury invade a person, to carry out one commandment of Islam's is much more valuable than the same worship which is done when one is old. [Especially when other obstacles join them, the worship which is done by overcoming them will increase the blessings so much so that only Allâhu ta'âlâ knows their amount.] For, the difficulty and trouble in doing an act of worship against obstacles will elevate its honour to heavens. Acts of worship that are done easily and without any obstacles to prevent them will remain lower. It is for this reason that the higher ones among men have become higher than the highest ones of angels. This is because man worships despite obstacles. But angels obey the commandments without any obstacles. During the time of war, the value of a soldier increases and one insignificant deed he performs in combat becomes more valuable than all his efforts in the time of peace. The desires of youth are things which the nafs and the devil like, but they are the enemies of Allâhu ta'âlâ. The things that conform with Islam are the things which Allâhu ta'âlâ likes. It is not worthy of wise and intelligent people to please the enemies of Allâhu ta'âlâ, while, by doing so, angering the real owner who gives all blessings. May Allâhu ta'âlâ bless us with doing reasonable things and protect us against being deceived by the nafs, by the devil, or by the talks and writings of the enemies of religion! [Especially at a time when the irreligious, those who ridicule Muslims, are on the increase, and when propaganda causing Muslim children to deviate from the religion is spreading, little worship will be given much greater rewards, provided that it is correct. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"O my Ashâb! You have come at such a time that you will be destroyed, you will go to Hell, if you omit one-tenth of Allah's commands, even if you do nine-tenths of them! However, there will come such a time that at that time, Muslims will be saved from Hell if they do one-tenth of the commands and fail to do nine-tenths of them. How lucky for those with îmân at that time."**]

50 – FIRST VOLUME, 72nd LETTER

This letter, written to Khwâja Jihân, states that he who wants the Hereafter should not be fond of this world. It explains how to abandon the world:

May Allâhu ta'âlâ give you salvation and health! It is impossible to obtain the religion together with the world. He who wants to earn the next world should give up this world. At such a time as this, it is not easy to give up this world altogether. At least, it is necessary to give it up nominally, that is, to think of oneself as having given it up. This means to observe Islam in all one's activities. It is necessary to observe Islam in doing everything. It is necessary to observe Islam while eating, while drinking, while dressing and while setting up a home. It is necessary not to go beyond the commandments of Islam. It is fard to pay the zakât of gold and silver, of commercial goods and of the quadruped stock animals that graze on the grass and crops in the field. It is certainly necessary to pay their zakât.

A person who has been ornamented with obeying Islam has escaped the harm of this world and has earned the next world. A person who cannot avoid the world even nominally may be said to be a munâfiq. His saying that he has îmân will not rescue him in the next world. It will only protect his property and his life in this world. Translation of a Persian couplet:

Well, I have told you the essence of the matter;
Get annoyed or take my counsel; doesn't matter.

Who is that manly, fortunate person who will lend an ear to this right word, despite the striking appearance of this world, its servants, maids, delicious foods, various sherbets, ornamented and attractive attirements, and many pleasures?

Translation of a Persian couplet:

The weight of the pearls has deafened his ears,
What can I do, none of my cries and laments he hears.

[The word 'Dunyâ' (the world) is an Arabic word which is the feminine form of the word 'ednâ.' That is, it is a superlative noun. Its infinitive is 'dunuw' or 'danâet.' If it comes from the first one it

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[1] Please see the first chapter of the fifth fascicle of **Endless Bliss** for 'zakât', and the sixth chapter of its sixth fascicle for manners to be observed when eating and drinking.

means ‘the closest.’ The word ‘dunyâ’ in the ayât-i-kerîma which purports: **“We have decorated the closest skies with lights,”** has this meaning. If it comes from the second one it means ‘the worst.’ Sometimes it has been used in this second meaning. For example, in the hadîth-i sherîf, **“The base, the infamous things are mal’ûn,”** it has this second meaning. That is, it means, ‘Dunyâ is mal’ûn.’ Base things are those which are harâm and makrûh. Property has not been blamed because Allah views property as prosperity. An example which will prove this word of ours to be right is the property which Hadrat Ibrâhim ‘salawâtullahi ’alaih’ had. He was the second highest person among mankind. His cattle, half a million of which alone were beef cattle, covered plains and valleys.]

May Allâhu ta’âlâ honour us and you with adapting ourselves to the way of Muhammad ‘’alaihissalâm’!

Shaikh Mayân Zakariyyâ is the ex-administrator of finance. He is an ’âlim (learned) and a virtuous person. He has been in prison for a long time. He is needy and miserable due to his old age, shortage of a livelihood, and long imprisonment. He asks this faqîr [Imam-i Rabbânî] to visit the headquarters where he is kept so that he may be released. I could not come because of the long distance between us. Taking advantage of our brother Khwâja Muhammad Sâdiq’s plans to enter your presence, I have written a couple of words at the cost of the headache that they may cause you. Inshâ-Allah, the said wretched person will attain what is expected from your noble kindness and magnanimity. For, he is a learned and old person. Wassalâm awwalan wa âkhiran.

51 – FIRST VOLUME, 137th LETTER

This letter was written to Khâdji Khidir of Afghanistan. It explains the honour of performing namâz, which can be understood only by superior people who have attained the end:

Your valuable letter has reached us. Its contents are understood. It is one of the greatest blessings of Allâhu ta'âlâ for one to take pleasure from worshipping and not to find it difficult to perform the acts of worship. Especially to taste the flavour of namâz does not fall to the lot of those who have not attained the end. It is only for them to feel its taste, especially when it is fard. Those who are close to the end are able to taste the flavour of the supererogatory prayers of namâz. But, only those prayers of namâz that are fard are tasted at the end. The supererogatory prayers are tasteless to them; they deem it a great benefit to perform the prayers that are fard. Translation of a Persian line:

The work is a great blessing. On whom will they bestow it?

[Supererogatory prayers of namâz are those which are other than the prayers that are fard or wâjib. The sunnats of the five prayers of namâz and also the prayers other than those that are wâjib are all supererogatory. All sunnats, whether they are muakkad[1] or not, are supererogatory (**Durr-ul-mukhtâr, Ibni Âbidîn, Halabî** and others).]

The nafs does not have any share from the taste that is experienced from all prayers of namâz. While man is enjoying this taste, his nafs moans and yells. O our Allah! It is such a great degree! Translation of an Arabic Line:

Those who attained the blessings; let them enjoy it.

It is a great blessing and a real happiness also for us, whose souls are ill, to hear these words. Translation of Persian Line:

At least, let there be a consolation in our hearts.

It should be known very well that the grade, the rank of namâz in this world is like the exaltedness of seeing Allâhu ta'âlâ in the

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[1] As we have explained in the initial pages of our book, the actions which the Prophet used to do as worship and which he omitted from time to time are called 'muakkad sunnat.' Those which he never omitted are called "wâjib." Wâjib is next to fard, which is, as is known, Allah's command.

next world. In the world, the time when man is closest to Allâhu ta’âlâ is the time when he performs namâz. And in the next world, the time when he is closest to Allâhu ta’âlâ is the time of ru’yat, that is, when he sees Allâhu ta’âlâ. All the other acts of worship in the world are intended to make man capable of performing namâz. The real purpose is to perform namâz. I wish you endless bliss and infinite blessings.

52 – FIRST VOLUME, 304th LETTER

This letter is written to Mawlâna ’Abd-ul-Hayy. It is declared in many parts of the Qur’ân al-kerîm that those who perform ’A’mâl-i sâlihâ (pious deeds) will enter Paradise. This letter explains this, and also explains how to thank Allâhu ta’âlâ, and describes the mysteries of namâz:

After offering my hamd to Allâhu ta’âlâ and invoking my benedictions over the soul of our Prophet, I ask a blessing on you so that you will attain endless bliss. In many âyat-i-kerîmas, Allâhu ta’âlâ declares that those Believers who perform ’Âmâl-i sâliha will enter Paradise. I had been searching for a long time to find out what these pious deeds might be. I had been wondering if they were all pious deeds or only a few of them. If they were all good deeds, no one could do them all. If there were only a few of them, what good deeds were they? Eventually, Allâhu ta’âlâ blessed me with understanding the fact that these pious deeds were the five binding rules, the five basic pillars of Islam. If a person does these five pillars of Islam thoroughly and perfectly, he will most probably be saved from Hell. These are original pious deeds and will protect man against sinning and from doing loathsome actions. As a matter of fact, it is purported in the forty-fifth âyat of Sûrat-ul-’Ankabût of the Qur’ân al-kerîm: **“A prayer of namâz performed perfectly will certainly protect man against doing fahshâ** (foul acts) **and munkar** (loathsome acts)**.”** If it falls to a person’s lot to carry out the five essentials of Islam, he has expressed gratitude for the blessings. If he thanks Allah, he will be protected from the torment of Hell. He declares in the hundred and forty-sixth âyat of Sûrat-un-Nisâ: **“I will not torment you if you have îmân and thank Me.”** Then, one should try most willingly to carry out these five essentials of Islam.

Of these five essentials, the namâz is the most valuable of the physical acts of worship; it is the basic pillar of the religion. One should try not to miss even one of the adabs of namâz. If namâz has been performed perfectly, the basic and the greatest pillar of Islam has been erected. The strong rope that will save one from Hell has been caught. May Allâhu ta’âlâ bless us all with performing namâz correctly![1]

When beginning namâz, saying **“Allâhu akbar”** means to

[1] Three hundred and seventy pages of the fourth fascicle of **Endless Bliss** have been allotted to ‘namâz’.

profess that “Allâhu ta’âlâ does not need the prayer of any of His creatures; He does not need anything in any respect; men’s performing namâz does not give Him a benefit.” And the takbîrs (saying “Allahu akbar”) that are in namâz signify that “We are not capable of doing the worship worthy of Allâhu ta’âlâ.” Since the tasbîhs in rukû’ (bowing when performing namâz) have this same meaning, we are not commanded to say “Allahu akbar” when straightening up after rukû’. However, we are commanded to say it after the tasbîhs of sajda (prostrating), for sajda is the lowest grade of humility, inferiority, and degradation. By doing this one may suppose that one has worshipped properly and perfectly. In order to protect one against this supposition, it is not only a sunnat to say the takbîr when prostrating and straightening up during these sajdas, but also we are commanded to say “a’lâ” in the tasbîhs of sajda. Because namâz is the mi’râj of a Believer, we are commanded to say the words “attahiyyâtu...” which our Prophet was honoured with saying on the Night of Mi’râj[1]. Then, a person who performs namâz should make the namâz a mi’râj for himself. He should look for the ultimate in closeness to Allâhu ta’âlâ in namâz.

Our Prophet ‘’alaihi-s-salâm’ stated: **“The time when man is closest to his Allah is the time when he performs namâz.”** A person who performs namâz speaks to his Allah, entreats Him, and sees that everything other than Him is equal to nothing. Therefore, because there will be fear, terror and fright in namâz, it has been commanded that we make salâm twice at the end of namâz so that we might be consoled and relieved. Our Prophet commanded, in a hadîth, to say **tasbîh thirty-three times, tahmîd thirty-three times, and takbîr thirty-three times, and tehlîl once after every fard namâz.”**[2] As far as this faqîr understands, the reason for this is that the defects in performing namâz are covered with **tasbîh.** Thereby it is professed that not a worthy or perfect worship could be done. Knowing that being blessed with performing namâz is through His help and His making it possible, He is thanked for this great blessing by saying **tahmîd.** And by saying **takbîr,** it is professed that no one besides Him is worthy of

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[1] Please see the sixtieth chapter of the third fascicle of **Endless Bliss**.

[2] ‘Tasbîh’ means to say: “Subhânallah”, ‘tahmîd’ means to say: “Alhamdulillah”; ‘takbîr’ means to say: “Allâhu akbar”; and tehlîl means to say: “Lâ ilâha il-l-Allâhu wahdahu lâ sherîka lehul mulku wa lahul hamdu wa Huwa ’alâ kulli shey’in qadîr.”

being worshipped.

[One should not miss this important sunnat. One should not omit the Âyat-ul-Kursî and the tasbîhs even when there is a funeral.

We should learn how to perform namâz, the omitted prayers of namâz, and all kinds of religious information from the books written by the Ahl-i sunnat savants; we should not believe the false writings and sweet words of the insidious enemies or of the ignorant.

In Islamic States there used to be Shaikh-ul-Islâms; that is, heads of religious affairs, and Islamic muftîs. Also, there were times when there used to be State officials called "muftî." Islamic muftîs and the officials called muftîs should not be mistaken for one another. Islamic muftîs were the savants who taught Allah's commandments and prohibitions, that is, the Ahkâm-i-islâmiyya. But the State officials called muftîs did not know the Ahkâm-i-islâmiyya themselves. If laws commanded something which Allâhu ta'âlâ had prohibited, they would not say that it was not permissible to do that thing. If laws prohibited something which Allâhu ta'âlâ had commanded, they could not say that it was necessary to do that thing. They would either remain silent or say the opposite. Thus, they would contradict the religion and misguide the Muslims into sins or disbelief. During the times such as when the hordes of Dzenghiz Khan invaded Muslims' lands, or during the times of the **Fâtimîds** and the **Rasûlîds,** and even during the time of the **Abbâsids,** such government officers called muftîs said "permissible" about the harâm (forbidden). They even said that the **Qur'ân** was a creature. During the times when those officials caused the religion to be demolished by writing concocted fatwâs, those who remained loyal to the books of Fiqh and to the books teaching the truth about the religion remained on the right way. Thereby were they able to save their faith.

Fatwâ means to state whether something conforms with the Ahkâm-i-islâmiyya. It is not a fatwâ only to say, "It conforms," or, "It is not permissible." It is necessary to say also from what book of Fiqh and from what scholarly writing this statement has been derived. The fatwâs that are not conformable with books of Fiqh are wrong. It is not permissible to rely on them. Those who read âyats and hadîths without learning or knowing Islamic knowledge and who give them meanings according to their own minds and opinions are not called Islamic savants. They can be translators with a knowledge of Arabic like the priests in Beirut. No matter

how ornamented and bright their writings and words are, they are worth nothing. Allâhu ta'âlâ does not like or accept the writings and words that are not conformable with what the Ahl-i sunnat savants understood or with the books of Fiqh which they wrote.

Ibni 'Âbidin, while describing **Qâdis** (judges), says on the three hundred and first page of the fourth volume: "It is not suitable for a sinner to become the muftî because it is a religious matter to give a fatwâ. Sinners' words cannot be accepted in religious matters. The same rule applies in the other Madhhabs as well. It is not permissible to ask such muftîs about anything. Also, according to the unanimity (of savants), it is an essential condition that the muftî must be a Muslim and discreet. The fatwâ of a just and pious lady or of someone that is a dumb (unable to speak) person is acceptable. The muftî or the judge should give a fatwâ in accordance with the statements of Imâm-i a'zâm Abû Hanîfa. If he does not find a clear solution in his statements, he should take Imâm-i Shaybânî's words. After him, he should prefer Imâm-i Zufar's words, and then Hasan bin Zayyâd's. Those muftîs who are ashâb-i terjîh choose the ones with sound documents from among ijtihâds. Those who are not mujtahids follow the words which these scholars have preferred. The words of the muftîs and judges who do not do so are not acceptable. That comes to mean that in matters about which the ashâb-i-terjîh has not made a choice, it is necessary to prefer the word of Imâm-ı a'zâm. As is seen, the muftî has to be a mujtahid within a Madhhab. He who is not so is not called a muftî; he is called a narrator, that is, one who conveys the fatwâ. Conveyors derive the fatwâs from well-known books. Those books are called mutawâtir news."]

A namâz may be acceptable if it has been performed in full observance of its suhurût and âdâb (conditions and rules) and if the mistakes in performing it have been compensated for or covered by saying the tasbîhs, tahmîds, and takbîrs. Then you should extend gratitude (shukr) to Allâhu ta'âlâ for enabling you to perform namâz. And lastly, with sincerity, you must declare through your heart the Kalima-i tawhîd, which indicates that no one other than Him deserves being worshipped. Such a performer becomes one of those who performs namâz and who attains salvation. Yâ Rabbî! For the love of the highest of your Prophets ''alaihi wa 'alâ âlihim-us-salawât-u-wa-t-teslîmât' make us among those who perform namâz and attain salvation! Âmîn.

53 – THE QUR’ÂN AL-KERÎM IS THE WORD OF ALLAH

Sirri Pâsha ‘rahmatullâhi ’alaih’, the Governor of Baghdâd, wrote in his book entitled **Sirr-i furqân,** in the seventy-fifth page of the first volume of its third edition, which was printed in Istanbul in 1312 A.H.:

A year before writing this book of mine, on a Friday, in Diyâr-i Bekr[1], we were sitting with the notables of the city. The famous priest of Kaldânî, ’Abd-i Yasû’, well-known for his profound learning of the Arabic language and for his religious knowledge, was among us. As I introduced those who were with me to Mehmed Rashid Pasha, the governor of Mousul, my guest, I said about ’Abd-i Yasû: “He is very deep in Arabic literature.” So, eloquence became the major topic of our conversation. Later, the subject was changed from language to nationalism. On that occasion, I narrated the conversation which once had taken place between me and a Christian from Beirut. I said that I had asked him, “Everybody boasts about the great personalities of his nation. You are of Arabic origin. If they asked you who was the greatest man of your nation with respect to knowledge, art, and eloquence in establishing a great state, how would you answer?” The Christian from Beirut had immediately answered, “We have to say, Muhammad ‘’alaihissalâm’.” Then, turning to ’Abd-i Yasû’ I asked, “What would you say if I asked you?”

’Abd-i Yasû’ said, “Yes, I agree that he is the greatest and the most famous man of the Arabs with respect to establishing a great state and serving a civilization. But I do not agree that [Hadrat] Muhammad is the most eloquent of the Arabs because he does not have a work to demonstrate this. If you should put forward the **Qur’ân,** well, you say that the **Qur’ân** is not his word. That the **Qur’ân** is very literary and very eloquent does not mean that he is very literary and eloquent. Yes, he was literary and eloquent. But there were others, too. For example, (Hadrat) Alî’s sayings show us the fact that he was like (Hadrat) Muhammad in possessing literary talent and eloquence. We all know about the fame of Umri-ul Qays and Qus bin Sâ’îda before Islam. Even (Hadrat) Muhammad liked the khutba performed by Qus bin Sâ’îda.”

Those who listened to his statements began to talk with one

[1] A city in southeast Turkey.

another, making some noise. So I stood up and said, "For the time being, I will not ask anybody to help me. Easy, please." Everybody was silent. I answered him as follows:

S.P .– At this time, let us put our religious feelings and our bigotry aside, and talk seriously with knowledge! What do you say about the **Qur'ân!** Whose word is the **Qur'ân al-kerîm?**

'A.Y. – Muhammad ['alaihissalâm] made the **Qur'ân** together with his friends.

S.P. – Recently, after the written order about my governorship was read, you recited an Arabic prayer. If they tell you that somebody else wrote that prayer and gave it to you, will you keep silent?

'A.Y. – I will not; I will say that I prepared it.

S.P. – Why?

'A.Y. – Because I prepared that prayer.

S.P. – You are right. If a person who wrote a lyrical poem of only five couplets finds out that one of this couplets has been plagiarized, he will want the plagiarist to be punished. Every person boasts about his own work; isn't it right?

'A.Y. – Yes.

S.P. – Is it possible to make a prayer better than that of yours?

'A.Y. – Yes, it is.

S.P. – Is there a difference between your prayer and the **Qur'ân al-kerîm** with respect to *belles-lettres* and eloquence?

'A.Y. – Sure. There is a great deal.

S.P. – Shouldn't great honor be bestowed upon those who wrote a Qur'ân with expressions that Arabic men of letters and all men of knowledge, friends and foes alike, cannot convey as the Qur'ân al-kerîm does, try hard as they do?

'A.Y. – Yes, it should!

S.P. – Does the owner of such a superior work donate it to someone else? Muhammad ''alaihissalâm' used to say, **"This Qur'ân is the word of Allah. If you do not believe it, try to express yourself as well as one of its verses! You cannot!"** They were not able to do so, despite their great enmity and their cooperative efforts. Some of them believed it as soon as they saw its literary superiority and its eloquence. And some others admitted it willy-nilly by saying that man could not express it. If Hadrat Muhammad had done it together with a few persons, the enemies also would have assembled together and done the same, for there were

literary and eloquent people among the unbelievers as there were among the Muslims. Furthermore, while challenging them with it, how can he be said to have silenced his assistants with his property, rank or position, since he did not have any of these? The **Qur'ân al-kerîm** was not put forward as a whole as the **Tawrât,** the **Zabûr,** and the **'Injîl** had been. Then, how can one say that his assistants could not know that this work of theirs would be so valuable, and that later they would repent, but it would be too late? The **Qur'ân** descended piecemeal over twenty-three years. When each verse was revealed everybody admired it. If he had had assistants, could they have kept silent for twenty-three years while seeing that their own work win so much fame and honour, no matter how patient, how devoted they were?"

'A.Y. – "To say the truth, Muhammad ''alaihissâlam' wrote the Qur'ân by himself."

S.P. – "How do you find the **Qur'ân al-kerîm?"**

'A.Y. – "Very elequent, very literary and full of great wisdom."

S.P. – "Then he who wrote it should be a sage."

'A.Y. – "Yes."

S.P. – "This means to say that Hadrat Muhammad was a sage."

'A.Y. – "No doubt, he was."

S.P. – "Can a liar be a sage?"

'A.Y. – "No."

S.P. – "You say that Muhammad ''alaihisslâm' was a sage, and also say that he who is a sage will tell the truth. Besides, all Christians must know him as true, because in the big church named Dair-i Za'faran in one of the villages of Mardin, I read the statement, 'Everybody called [Hadrat] Muhammad the trustworthy Muhammad before his prophethood, for he was well-known for being truthful', in one of the Arabic copies of **The Divine History of Christians.** Here, that trustworthy Muhammad told us, **'The Qur'ân is not a human word. It is the word of Allah.'** What do you say about that? If you say, 'No, I do not believe it,' you will be denying also the fact that he was a sage. If you abide by your word by saying that he was a sage, you will have to believe what he said, too."

'A.Y. – "To be more exact, [Hadrat] Muhammad was the Prophet. But he was the Prophet of the Arabs only."

S.P. – "Thank you. The clouds of doubt are slipping away and the light of the truth is beginning to shine. You said that he who is

divine does not lie. Does a Prophet ever lie? Surely he never does. Then, you have to believe that Hadrat Muhammad is the Prophet for all people and all nations, for he states to us, **'I am the Prophet for all human beings and all genies.'** What do you say about that?"

Pausing for a few seconds, he got up and went out, and he never came close to me again.

More detailed information about Christianity can be found in the books entitled **Herkese Lâzım Olan Îmân** (Îmân that is Necessary for Everybody) and **Islam and Christianity,** especially in its chapters under the headings **Qur'ân al-kerîm and the Gospels** and **The Islamic Religion** and **Other Religions,** and in the book entitled **Could not Answer**.

54 – ÎSÂ ‘’alaihis-salâm’ WAS A HUMAN BEING; HE CANNOT BE WORSHIPPED

A commission of Christians from Najrân visited our master Rasûlullah. Najrân was a city between Hijâz and Yemen. They consisted of sixty cavalrymen, twenty-four of whom were their superiors. However, only three of them held the most superior ranks. Their chief was ’Abdulmasîh. Of them, Abulhâris bin Alqama was the most learned. He had read about the symptoms of the Last Prophet in the **Injîl.** But, because he was fond of his worldly rank and fame, he had not converted to Islam. Being well-known for his knowledge, he used to be favoured by the kaisers and used to control many churches. It was during the late afternoon prayer when the Christian group arrived in Medina and, after the prayer, they entered the Masjîd-i sherîf. They were clad in ornamented priestly gorments. It being the time for them to pray, they stood up to pray in the Masjîd-i sherîf and Rasûlullah said, **“Let them pray.”** They performed it turning towards the east. Their three superiors began to talk. In the course of their conversation, once they said, “Allah,” at another time they said, “the Son of Allah,” and at another time they said, “one of the three gods,” referring to Hadrat Îsâ. They said that they called him Allah because he used to enliven the dead, cure the sick, inform about the unknown, and because he used to make birds from mud, which flew when he blew into them. They said that they called him the Son of Allah because he did not have a certain father. And they said that he was one of the three, because Allah said, “We made, we created.” If He were one, He would have said, “I made, I created.” Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ invited them to Islam. He read some âyats. They did not believe him. They said, “We had îmân before you did.” Rasûlullah said, **“You are lying! He who says that Allah has a son does not have îmân.”** They asked, “If he is not the son of Allah, who is his father then?”

Rasûlullah: Don’t you know that Allâhu ta’âlâ never dies, and He is the only one who keeps everything in existence? As for Hadrat Îsâ he was non-existent, and he will cease to exist.

They: Yes, we know that.

Ra.: Do you know of any offspring which is not like its father?

They: Every child is like its father. [A young sheep is like a sheep.]

Ra.: Don’t you know that our Allah creates, grows and feeds

everything? But Hadrat Îsâ 'alaihis-salâm' did not use to do any of these.

They: No, he did not do so.

Ra.: Our Allah created Hadrat Îsâ as He wished, didn't He?

They: Yes, He did.

Ra.: Our Allah does not eat, drink or change; do you know this, too?

They: Yes, we do.

Ra.: Hadrat Îsâ had a mother. He was born like any child. He used to eat, drink and excrete harmful substances. You know this too, don't you?

They: Yes, we do.

Ra.: Then, how can Hadrat Îsâ 'alaihis-salâm' be as you suppose him to be?

They said nothing. They kept silent. After a while:

They said: "O Muhammad! Don't you say that he is the word of Allah, and a soul from Him?"

"Yes," said Rasûlullah.

Then, "This is enough for us," they said obstinately.

Upon this, Allâhu ta'âlâ ordered him to invite them to mubâhala[1]. So Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said to them, "Well, if you don't believe me, let us do mubâhala. That is, let us say, 'May Allâhu ta'âlâ curse the one among us who is unjust and is lying.' " This command of Allah's is quoted in the sixty-first âyat of Sûrat-u Âl-i 'Imrân. Sherhabîl, whom they called sayyid, convened them and said, "Every behavior of his proves that he is the Prophet. If we do mubâhala with him, neither we nor our descendants will escape its consequences. We'll certainly suffer ruination!" They avoided doing mubâhala and said, "O Muhammad! We love you. We will give you whatever you want. Send a trustworthy person from among your Ashâb with us; we will pay him our taxes!"

Our Prophet 'sall-Allâhu 'alaihi wa sallam' took an oath that he would send with them a very trustworthy person. The Ashâb-i kirâm ''alaihim-ur-ridwân' were anxious to know who would be

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[1] When two persons do not believe each other, they say, "May Allah curse the party who is lying." The one who is unjust will not accede to doing so. This process is called mubâhala.

honoured with being trustworthy. Rasûlullah ordered: **“Stand up! O Abâ ’Ubayda!”** He added: “This is a trustworthy one from among my Ummat.” He sent him with them.

The article of peace was as follows: They would give two thousand sets of clothings yearly. A thousand of them would be delivered in the month of Rajab and the other one thousand in Safer. In addition to each set of clothings, forty dirhams (135 grams) of silver would be delivered. Later, ’Abdulmasîh, their chief, and Sherhabîl, their sayyid, embraced Islam, and thereby were honoured with being in the service of Rasûlullah ‘sall Allâhu ’alaihi wa sallam’.

55 – ÎSÂ ‘’alaihis-salâm’ IS A PROPHET, HE CANNOT BE WORSHIPPED

Imâm-i-Fakr-ud-dîn Râzî ‘rahmatullâhi ’alaih’, great Islamic savant, the author of Tafsîr-i kebîr and also of various other valuable books, wrote while explaining the sixty-first âyat of Sûrat-u Âl-i ’Imrân:

When I was in Hârazm[1], I heard that a priest had come to the city and was striving to spread Christianity. I called on him. We began to talk. He asked what was the evidence to demonstrate the fact that Muhammad ‘’alaihis-salâm’ was the Prophet. I answered him:

Fakhr-ud-dîn Râzî – As it is stated that Mûsâ, Îsâ and other Prophets ‘’alaihim-us-salâm’ demonstrated wonders and miracles, so we read and hear about the miracles of Hadrat Muhammad ‘’alaihis-salâm’. This news is unanimous. You are free to accept or refuse these unanimous reports. If you refuse and say that manifesting miracles does not signify prophethood, you will have to deny the other Prophets, too. If you admit that the reports transmitted in a common way are correct, and that the person who performs miracles is a Prophet, you will have to admit that Muhammad ‘’alaihis-salâm’ was a Prophet, too. For, Muhammad ‘’alaihis-salâm’ showed miracles and those miracles were communicated to us commonly and unanimously so they must be dependable. Since you believe the other Prophets on account of the fact that they showed miracles, which also were communicated commonly and unanimously, you have to believe that Muhammad ‘’alaihis-salâm’ was a Prophet, also.

Priest – I believe that Îsâ ‘’alaihis-salâm’ was a God, not a Prophet.

[God means idol. All the things that are worshipped are called ‘god.’ The name of Allâhu ta’âlâ is ‘Allah,’ not ‘God.’ There is no ‘god’ but Allâhu ta’âlâ. It is wrong and very disgusting to use the word God instead of Allah.]

Fakhr-ud-dîn Râzî — Now we are talking about ‘Prophethood.’ We should understand first ‘what prophethood is’ before talking about ‘Divinity.’ Moreover, your claiming that Jesus ‘’alaihis-

[1] A large area between Lake Aral and the Caspian Sea. Also, there is a city named Hârazm there. Of the cities there, Khiva is the most famous.

salâm’ was God is completely false. God has to always exist. Then, substances, objects, things that occupy a place cannot be gods. Îsâ ‘’alaihis-salâm’ was a substance. He came into being after he had been nonexistent and, according to you, he was killed. Formerly, he was a child; then he grew up. He ate and drank. He talked as we do now. He went to bed, slept, woke up and walked. He needed many things in order to stay alive, as any man would. Can a needy person ever be free from want? Can something which has come into being after having been nonexistent exist eternally? Can a changing object exist eternally?

You say that Jews caught Îsâ ‘’alaihis-salâm’ and crucified him despite his efforts to run away and hide himself. You say that Îsâ ‘’alaihis-salâm’ was very sad then. You say that he looked for ways to save himself from this plight. If he had been a god or a part of a god, wouldn’t he have protected himself against the Jews? Wouldn’t he have annihilated them? Why did he become sad? Why did he look for a place to hide himself? By Allah! It amazes me to hear these words. How can these words be said and believed by a man who has a brain. Wisdom is a witness to prove that these words are false.

You say it in three different ways:

1- You claim that Jesus was a physical god who could be seen with the eyes. To say that the God of creatures is Jesus ‘’alaihis-salâm’, who was a human and a physical body, would mean that, when he was killed by the Jews, the God of creatures was killed. In this case, there would be no God for creatures in the end. Nonetheless, it is impossible for creatures not to have a God. Moreover, is it possible for someone to be unjustly caught and killed by the Jews and at the same time to be the God of creatures?

It has been commonly known that Jesus ‘’alaihis-salâm’ used to worship Allâhu ta’âlâ very much and was fond of tâ’at (obedience). If Jesus ‘’alaihis-salâm’ had been God, he would not have worshipped, nor been fond of tâ’at. It is never possible for God to worship himself. [On the contrary, He is worshipped by others. Hence, the priest’s words are ridiculous.]

2- You claim that God penetrated into him, and he is the son of God. This belief is wrong because God cannot be a substance or ’araz (attribute). It is impossible for God to penetrate into a substance. If God were a substance, He could penetrate another substance. If something penetrates into a substance it must be a substance, too, and after penetration, two substances will be mixed together. That would mean a god divided into pieces. If God were

an ’araz (attribute), He would need a location, a residence. And again, this would mean that God needed something else. Someone who needs something else cannot be God. [What was the reason for God’s penetrating into Jesus ‘’alaihis-salâm’? Penetration without a reason is ‘tarjîhun bilâ murajjeh.’ We have already proved that this is nonsensical, and we have explained this fact in our book **Could Not Answer,** where we have proved also that Allâhu ta’âlâ is one.]

3- You say he is not God, but some part of God that penetrated and settled into Him. In this case, if the part that entered Him is effective enough to make Him God, when the part left God, then God would be incomplete in being God. If the part is not effective enough to become God, this part cannot be deemed to be a part of God.

What is your proof to claim that Jesus ‘’alaihis-salâm’ was God?

The priest – He is a god because he used to enliven the dead, cure the congenital blind, and heal the itchy white specks on the skin, which are called leprosy. Such things can be done by God only.

Fakhr-ud-dîn Râzî – If there is no proof, no sign to demonstrate the existence of something, can that thing be said to be non-existent? If you say that it can be, and that it does not exist, you will have denied the existence of a Creator when you say that there was nothing eternally before. In this case your words will be nonsensical. For, all creatures are proofs and signs which demonstrate the existence of Allâhu ta’âlâ.

If you say that something to be inferred through evidence may exist even if there is no evidence, in that case, you will have accepted the existence of a Creator when creatures did not exist in the past eternity. If you say that when Jesus was nonexistent in the past eternity God penetrated into him, in that case, your claim will be something accepted without evidence. For, Jesus was created later. His existing in the past eternity means there is no evidence. While you accept, without evidence, that God entered Jesus ‘’alaihis-salâm’, how do you know that He has not entered me, you, animals, or even plants and stones? Why don’t you accept, without evidence, that these also may have been penetrated?

Priest – The reason why He entered Jesus ‘’alaihis-salâm’, and did not enter you, me, or others, is clear. It is because he performed mu’jizas. No unusual things were performed by you,

me, or others. Hence, it is understood that God penetrated into Jesus, but not into any others.

Fakhr-ud-dîn Râzî – You show his mu'jizas as a proof to claim that God entered him. How can you claim that unless we perform a mu'jiza God cannot enter? It would be impossible for you to claim that God does not penetrate into you, me and others because we have not done unusual things. For, we have already agreed with you on that there is no need to prove the existence of the thing inferred. Hence, having been penetrated does not require one to perform mu'jizas, i.e. unusual, extraordinary things. Then, you have to believe that God has entered me, you, the cat, the dog, and the rat. Then, is it possible for a religion to be true that causes us to believe that God has entered these low creatures?

Making a snake from a stick must be more difficult than enlivening the dead, for the stick and the snake are not close to each other in any respect. While you do not call Hadrat Moses a god, or the son of God, though you believe that he made his rod turn into a snake, why do you call Hadrat Jesus God or such and such?

The priest, being unable to find an answer to my arguments, had to stop talking.

[Islamic savants have written many books to refute Christianity. Some of the famous ones are: **Tuhfat-ul-arîb,** Arabic and Turkish; **Diyâ-ul-qulûb,** Turkish; **Idhhâr-ul-haqq,** Arabic and Turkish; **as-Sirât-ul-mustaqîm,** Arabic; **Idhâh-ul-merâm,** Turkish; **Cevâb Veremedi,** Turkish; **Could Not Answer,** English; **Mîdhân-ul-mewâdhîn,** Persian; **Irshâd-ul-hiyâra,** Arabic; **Radd-ul-jamîl,** Arabic and French. A few earlier pages from the book **Idhâh-ul-merâm** have been appended to the end of the book **Could Not Answer.**] **Confessions of a British Spy** was published in the Arabic, English and Turkish languages in Istanbul in 1991. Most of today's Christians believe that the four Gospels authorized by the priestly Nicene Council are the true Injîl (Bible) that descended from heaven. **Trinity**, which is written in the Gospel of John, is the basis of their creed. "Îsâ (Jesus) is not a God. He is the Messenger of God. God, Who is One and eternal, loves him very much and makes and creates whatsoever he wants Him to. Therefore, from him do we ask for all our needs, and with this intention do we prostrate ourselves before him and before our idols, which are his representatives. 'Father and Son' means a person who is loved very much," they say. "By 'Son of God' we mean that God loves him very much," they say. Those who hold this belief are called the

Ahl-i-kitâb (People of the Book). On the other hand, Christians who believe that Îsâ ‘’alaihi-s-salâm’ or any other creature possesses the attribute of **Ulûhiyyat** (deity) and who say, “He, too, is eternal, and he, too, creates everything,” become **mushrik**s (polytheists). Since they deny (the prophethood of) Muhammad ‘’alaihis-salâm’, they all are non-Muslims and disbelievers.

Allâhu ta’âlâ creates good things with His Attribute ‘Rahmân’, and evils with His Attribute ‘Qahhâr’. In this world good and useful things are mixed with evils and harms. Allâhu ta’âlâ, being very merciful, created in man a special power to distinguish good deeds from evil ones. This power is termed **’aql** (mind, wistom, reason). And since the ’aql would be unable to do this job of discrimination in the full sense, Allâhu ta’âlâ Himself pitied His slaves and did this job of discrimination. Separating good and bad deeds from each other, He informed His slaves about them via His Prophets, commanding the good deeds and proscribing the evil ones. These commandments and interdictions of Allâhu ta’âlâ make up what has been called **dîn** (faith, religion).

The religion taught by Îsâ (Jesus) and that of Mûsâ (Moses) ‘’alaihimussalâm’ were interpolated by people with philosophical ideations written by Plato and the like. So those two religions lapsed into polytheistic cults, so that they no longer were heavenly religions. The dîn (religion taught by Muhammad ‘’alaihis-salâm’) is called **Islam**. A person who denies the fact that religions are revealed by Allâhu ta’âlâ, will become a **kâfir** (unbeliever, disbeliever). There were also attempts to interpolate Islam with heresies such as those of ’Abdullah bin Saba’ and others; yet the scholars of Ahl as-Sunnat forestalled them. Minds of people who lived in the same places as did the Sahâba and the scholars of Ahl as-Sunnat were quite successful in the job of discrimination between good and evil, thus supplying their owners a peaceful life. Thereby they established an Islamic civilization in the Middle Ages. Their minds are called **’aql-i-selîm**. Muslims of the (true way taught by Islam and called) Ahl as-Sunnat hold the same tenets of îmân (creed, belief); yet in (some technicalities pertaining to) acts of worship they have parted into different (groups termed) Madhhabs. The four Sunnî Madhhabs are examples of this diversity. People who concoct heretical Madhhabs hold heretical beliefs as well. Two such heretical groups are Shiites and Wahhâbîs.

A person who believes Muhammad ‘’alaihis-salâm’ and yet denies any other Prophet will have denied him, too. For, belief in

Muhammad ''alaihis-salâm' entails belief in all the other Prophets as well. Being a Muslim begets a civilization. And civilization, in its turn, does not mean to make jet planes and electronic devices; it means to use them not for perpetration of cruelty and oppression, but for serving mankind. Some European and American scientists are successful in their branches when they retreat from their religion. In contrast, some idiots with Muslim names experience failure when they get away from Islam. The reasons deserve an in-depth analysis.]

Wake up, you, man of wisdom, open your eyes, invoke Allah, the Beautiful!
Don't you ever abandon the way He shows, invoke Allah, the Beautiful!

Perform your namâz five times daily, and fast in the blessed month of Ramadân!
Pay zakât if you have enough property; invoke Allah, the Beautiful!

One day, your eyes will lose their sight; and no more will your ears ever hear;
Never again will you ever have this chance; invoke Allah, the Beautiful!

Look on health as a fortune to seize on, and every hour as a great blessing!
Live in obedience to His injunctions; invoke Allah, the Beautiful!

Do not squander your life in trivialities, nor let your nafs be powerful!
Wake up, do not sink into oblivion; invoke Allah, the Beautiful!

Mortal as your sins may be, do not give up hope, He is so magnanimous!
His pardon abounds, and so does His kindness; invoke Allah, the Beautiful!

At the time of dawn His Compassion showers onto all countries, the worldover;
At that time will your heart become purified; invoke Allah, the Beautiful!

Make dhikr of the Name of Allah, and thereby let your soul and your heart rejoice it!
Sob and bewail, as does the Philomel, invoke Allah, the Beautiful!

56 – HILYA-I-SA’ÂDAT

[The appearance and description of Rasûlullah, ‘sall-Allâhu ’alaihi wa sallam’].

The shapes of all the visible limbs of our master, Rasûlullah, his habits, his beautiful manners, his entire life, with all their delicacies, have been very detailedly and clearly written by savants along with references and sources. These are called siyer books. Of the thousands of siyer books, the one which was written first was Ibni Is-haqq’s book entitled Sîrat-i Rasûlullah, which was elaborated upon under the same title by Ibni Hisham Humayrî and reprinted by Westenfeld, a German orientalist. Allâhu ta’âlâ bestowed upon Muhammad ‘’alaihis-salâm’ all the mu’jizas (miracles) which He had given to all His Anbiyâ (Prophets). Many of them are written in the books entitled al-Mawâhib-ul-Ladunniyya (Arabic); Madârij-un-Nubuwwa (Persian); al-Anwar-ul-Muhammadiyya (Arabic), which is the mukhtasar (abridged version) of Mawâhib; and Hujjatullâhi ’alal’âlamîn fî mu’jizâti Sayyid-il-mursalîn (Arabic).

In this booklet of ours, we quoted from the two-volumed book entitled al-Mawâhib-ul-ladunniya by Hadrat Imâm-ı Ahmad Qastalânî, one of the great Islamic savants of Egypt. Abdulbâqî Efendî, a Muslim poet, translated this book from Arabic into Turkish. Out of the whole book, the parts considered necessary for youngsters have been written briefly as follows:

The blessed face and all the blessed limbs and the blessed voice of the Fakhr-i kâinât (Muhammad ‘sall Allâhu ’alaihi wa sallam’) were more beautiful than the faces and limbs and voices of all people. His blessed face was roundish. When he was cheerful, his blessed face would shine like the moon. It would be evident by his blessed forehead that he was pleased. Resûlullah ‘sall-Allâhu ’alaihi wa sallam’ would see during the night just as well as he saw during the day. He would see what was behind him just as he saw what was before him. Hundreds of events proving this fact are related in books. Allâhu ta’âlâ, who creates vision in the eye, is powerful enough to create it in another organ as well. When he would look towards one side or look around, he would turn with all his body and then look. He would look at the earth more than he looked at the sky. His blessed eyes were large. His blessed eye-lashes were long. There was a certain amount of reddish colour in the white of his blessed eyes. The iris of his blessed eye was extremely black. Fakhr-i ’âlam had a broad forehead. His blessed

eye-brows were thin. His eye-brows were apart from each other. The vein between his two eyebrows would swell when he became angry. His blessed nose was extremely beautiful and was a little higher in the middle. His blessed head was large. His blessed mouth was not small. His blessed teeth were white. His blessed front teeth were amply spaced. When he expressed a word, it would sound as if radiance (nûr) was coming through his teeth. Among the creatures of Allâhu ta'âlâ, no one has been seen with a more eloquent or sweeter speech than his. His blessed words would be understood easily, pleasing hearts and attracting souls. When he spoke, his words would string like pearls. Had someone wanted to count his words, it would have been possible to count them. Sometimes, he would repeat something three times in order that it might be understood well. In Paradise everybody will speak like Hadrat Muhammad. His blessed voice could reach a distance which no one else's could.

Fakhr-i 'âlam 'sall-Allâhu 'alaihi wa sallam' was affable. He would smile pleasantly. When he smiled, his blessed teeth would be seen. When he smiled, his blessed radiance would enlighten the walls. His weeping was easy like his smiling. As he never burst out laughing, so he never cried loudly, but his blessed eyes would shed tears and the sound of his blessed chest would be heard. He would weep when thinking of the sins of his Ummat (that is, Muslims), and he would weep out of fear of Allah. He also wept when he heard the **Qur'ân al-kerîm** and, sometimes, when performing namâz (ritual prayer).

Fakhr-i 'âlam's 'sall-Allâhu 'alaihi wa sallam' blessed fingers were big. His blessed arms were fleshy. His blessed palms were wide. The scent of his entire body was more odorous than the most beautiful scent. His blessed body was both soft and strong. Anas bin Mâlik says: "I served Rasûlullah for ten years. His blessed hands were softer than silk. His blessed sweat was more odorous than the most fragrant scent and than any flower. His blessed arms, feet and fingers were long. His blessed toes were big. The arch of his foot was not too high and was soft. His blessed waist was wide and his chest and his waist did not exceed each other. The bones at the points of his shoulders were big. His blessed chest was wide, his **qalb-i sherîf** (blessed heart) was **nazargâh-î ilâhî**.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was not too tall, nor was he short. When someone came near him, Rasûlullah would look taller than the person. When he sat, his blessed shoulders would be higher than all of those who sat with him.

His hair and the hairs of his beard were not too curly, nor too straight, but they were undulate from his creation. His blessed hair was long. Formerly he used to have ringlets of hair in front, later he parted his hair into two. Sometimes he used to grow his blessed hair long, and sometimes he used to have it cut and shortened. He didn't use to dye his hair and beard. When he passed away the white hairs in his hair and beard were fewer than twenty. He used to trim his blessed moustache. The length and the shape of his moustache were as much as and like his blessed eye brows. He had private barbers in his service. [Also, it is a sunnat for Muslims to grow their beard as long as a small handful and to cut what is more than this and to trim their moustache.]

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' always had his miswâk and his comb with him. [A miswâk is the twig of the erâk[1] tree that grows in Arabia. It is used for brushing the teeth.] He used to look in a mirror when he combed his blessed hair and beard. At nights he used to put kohl on his blessed eyelids.

Fakhr-i kâinat (Muhammad 'sall-Allâhu 'alaihi wa sallam') used to walk fast, looking down at the ground before him. When he went past a place, he would be recognized by his odorous scent.

Fakhr-i 'âlam had a white complexion mixed with red, and was extremely handsome with a blessed and lovable appearance. If a person says that the Prophet was **ugly** he becomes a disbeliever.

He 'sall-Allâhu 'alaihi wa sallam' was an Arab. 'Arab' means 'beautiful' in the dictionary. For instance, 'lisân-i arab' means 'beautiful language.' In the geographical sense, 'Arab' means person who was born on the Arabian Peninsula and who grew up in its climate with its water and food and who is of the blood of its people. As people of Anatolian blood are called Turks, people who are born and raised in Bulgaria are called Bulgarians and people in Germany German; likewise, Rasûlullah is an Arab because he was born in Arabia. Arabs, during the time of Rasûlullah were white, light-complexioned. Especially the family of our Prophet (Muhammad) was white and very beautiful. As a matter of fact, his ancestor Hadrat Ibrâhîm had a white complexion and was the son of a Muslîm named Târuh, who was one of the inhabitants of the city of Basra. Âzer, who was a disbeliever, was not Hadrat Ibrâhim's ''alaihis-salâm' father. He was his uncle and stepfather.

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[1] Toothbrush tree, salvadora persica (or indica), galenia indica, peelu (or pilu).

The fame of Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' father, 'Abdullah, had spread as far as Egypt due to his beauty and owing to the blessed light on his forehead; almost two hundred girls had come to Mecca in order to marry him. But, Hadrat Muhammad's sacred light fell to Âmina's lot.

For a century, in Turkey and in many Islamic countries, the sacred night of Raghâib[1] is referred to as the night on which 'Abdullah[2] got married. It is not right to ascribe such a meaning to the Raghâib night. It would mean that Rasûlullah honoured the world with his presence earlier than nine months, which is a deficiency, a defect. As he was superior to every man in every respect and as he was perfect in every way, so he was perfect and adequate when he enlightened our mother Âmina. A deficiency in this gestation time is considered a defect and shortcoming in medical science.

The first Friday night (the night between Thursday and Friday) of Rajab-i Sherîf is called the Raghâib Night, for Allâhu ta'âlâ bestows raghîbats, that is, blessings and gifts, on His human creatures throughout that night. Any invocations pronounced on that night will not be rejected, and acts of worship, such as namâz, fasting and alms, will be rewarded a number of times better than usual. He (Allah) will forgive those who respect that night.

In the early ages of Islam, and before Islam, it was harâm (forbidden) to war in the months of Rajab, Dhu'lqa'da, Dhu'lhijja and Muharram. It is written in the eighth paragraph of the second chapter of the book **Riyâd-un-nâsikhîn**: "It is writen in the Tafsîrs of Zâhidî and Alî Jurjânî and in all the Tafsîrs that before Islam the Arabs used to change the places of the months in order to be able to make war in the months of Rajab and Muharram by putting them forward or backward. Rasûlullah, when he performed the Farewell Hajj with ninety thousand Muslims in the tenth year of the Hegira, said: **"O my Ashâb! We are performing the hajj exactly at its proper time. The sequence of months is exactly as it was when Allâhu ta'âlâ created it!"** In the year when 'Abdullah got married the places of the months were wrong. The month of Rajab was in the place of Jamâ'zil'âkhir. That is, it was one month ahead. Then, the transition of the Prophet's blessed light to our mother Âmina is in today's month of Jamâ'zil'âkhir. It is not on the Ragâib Night.

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[1] Please see the sixtieth chapter of the third fascicle of **Endless Bliss**.

[2] Rasûlullah's blessed father.

His uncle 'Abbâs and his son 'Abdullah shared his fair complexion. Also, our Prophet's descendants until the end of the world will be beautiful and sympathetic. For example, the Amîr of Jordan, the late 'Abdullah, who had been to Istanbul, was such a person. The virtuous Ahmad Makkî Efendî, the late mufti of Kadiköy, was a sayyid (a descendant of the Prophet), and like his ancestors, he was white with black eye-brows, big black eyes, very sympathetic and affable. Rasûlullah's Ashâb were sympathetic and beautiful, too. Hadrat 'Uthmân was white with blond hair. Dihya-i Kelebî, the ambassador whom Rasûlullah used to send to Heraclius, the Emperor of Byzantium, was very handsome, and as he went around on the streets of Istanbul, the Byzantine girls used to rush out into the streets in order to see his face. Hadrat Jabrâil (Gabriel) usually came in the guise of Hadrat Dihya 'radiy-Allâhu 'anh'.

The natives of Egypt, Damascus, Africa, Sicily and Spain aren't Arabs. But since the Arabs came to these places after having migrated from the Arabian Peninsula in order to spread Islam all over the world, there are Arabs in these lands, too. Likewise, they exist in Anatolia, India and other countries. But, today, none of the citizens of these countries can be called Arabs.

The Arabic language, the one and only language of knowledge and civilization in the Middle Ages and which is, in fact, the most advanced and sophisticated language among the seven hundred and seventy languages being spoken in the world today with its richness in grammar, eloquence and literature, entered and settled in every country along with the Islamic civilization. In those times, the French and other European people who went to Arabic universities and Muslim schools in Spain for educational purposes took with them many Arabic words, especially technical terms used in knowledge and science, to their countries and mixed them with their own languages. Today, in Western languages, Arabic words are still in use.

In "The Gospel in Many Tongues," published by The British and Foreign Bible Society in London, in 1947, there are a few lines written as examples of each of the seven hundred and seventy languages.

The people of Egypt have a light-brown complexion. The people of Ethiopia (Habashistân, al-Habashatu) are black and are called **Habashî.** The people of Zanzibar (Zanjîbar) are called **Zanjî** (negro), and they also are black. It is an act of worship to love and respect our Prophet's relatives, the Arabs. Every Muslim

loves them. Everybody who came to Asia Minor as guests introduced themselves as Arabs to us in order to receive respect and kindness, and the credulous Anatolian Muslims believed and loved them. That was because the black and the white weren't looked upon differently in terms of this love. A black Muslim is better, dearer, and more lovable than a white disbeliever. To be black does not diminish the value of îmân (faith) for any person. Some of Rasûlullah's Ashâb were black even though they were Arabs. Hadrat Bilâl-i Habashî and Usâma whom the Prophet loved very much were black. But such disbelievers as Abû Lahab and Abû Jahl, whose evil and baseness are known by everybody, were white. Allâhu ta'âlâ evaluates a man not with regard to his colour, but with respect to the strength of his îmân and taqwâ.

However, the enemies of Islam, the Jews, introduced blacks as if they were of a low and horrible class. They used them as slaves. They wanted to wipe out the love existing among Muslims and to break off their relation of brotherhood. On the other hand, by calling black pets such as cats and dogs 'Arab' and by referring to the blacks in their pictures, cartoons, magazines and newspapers as Arabs, they tried to misrepresent the Arabs to our youth as badly as they could in order to estrange Muslim children from our Prophet 'sall-Allâhu 'alaihi wa sallam'. Today, people living in Arabia, Mecca-i mukarrama, and Medina-i munawwara are the descendants of the foreigners who came in the course of centuries from Africa, Asia, and other places and settled there. Those foreigners were black and were lovers of Allah and Rasûlullah. Eyyüb Sabri Paşa, 'rahmatullâhi 'alaih', one of Sultan Abdulhamîd Khan II's 'rahmatullâhi 'alaih' admirals, writes in his five-volumed Turkish book **Mir'ât-ul-harâmayn** that in the entire city of Mecca there are only two Arab homes left. And today, there aren't any. After our Prophet's death, all his companions and then his descendants moved out of Arabia for jihâd, that is, in order to spread Islam all over the world. They spread far into Asia, Africa, Cyprus, Istanbul and, in brief, everywhere. In order to teach Allah's religion to His human creatures, they fought, and they sacrificed their lives. These vast lands teem with those blessed martyrs. They sent their sons to the faculties of Baghdad University, which was at that time the greatest universtiy in the world –and it can be seen in its surviving artifacts today that they had experimented and discovered many new things in physics, chemistry, astronomy, geography and mathematics–, in order that they might learn knowledge. When Hulâghu, the famous tyrant,

and a grandson of the disbeliever Dzenghiz [Whose real name is Timuchin] Khan's, persecuted and killed more than eight hundred thousand Muslims, including women and children, and burned and destroyed Baghdâd in 656 (1258 A.C.), only those who hid in wells and those who fled to Anatolia were able to stay alive. Consequently, the descendants of our master, the Prophet, and his companions settled in every part of Anatolia, especially in the East. Today, the intelligent, patient, and studious people, whom we call Kurds, are all descendants of those blessed people. There are two groups of Kurds. One of them is the descendants of Yâfes (Japheth), the (third) son of Hadrat Nûh (Noah). This group consists of the rude and ignorant people who in very ancient times came to Asia Minor from Central Asia and who now lead a nomadic life. The historian Xenophon, a pupil of Socrates, writes that he has seen the Kurds in eastern Anatolia. The second group of people who are called Kurds are civilized and polite people living in cities. Almost all of them are the descendants of our Prophet and of his companions. Imâm-i Hasan's descendants are called **"Sherîf"** and Imâm-i Husayn's descendants are called **"Sayyid."** Sayyids are higher than Sherîfs. During the time of the Ottomans, in Aleppo there was a great court of justice reserved for Sayyids and Sherîfs. All their descendants were registered there and liars couldn't claim to be Sayyids. [The courts were abrogated by Mustafa Rashîd Pâsha, a freemason, during the mayhem of the political reforms called Tanzîmât.] The famous Irîsân Beghs, who lived on the land between Van and Hakkârî, were the descendants of the Abbasid Khalîfas and had multiplied out of a child who had escaped the massacre of Hulâghu. In every part of our country today, there are descendants of the Prophet's companions and Sayyids. We should appreciate their value and spare no effort to respect them.]

All the beautiful habits were accumulated in Rasûlullah. His beautiful habits were given to him by Allâhu ta'âlâ; he did not acquire them later by striving. He never cursed a Muslim by mentioning his name, nor did he ever slap anybody with his blessed hand. He never took revenge for himself. He used to avenge for Allah's sake. He used to treat his relatives, companions and servants well and modestly. He was very mild and affable in his home. He used to visit invalids and attend funerals. He used to help his companions with their work and take their children on his lap. Yet his heart wasn't busy with them. His blessed soul was in the world of angels.

Fear would grasp a person who saw Rasûlullah suddenly. If he hadn't behaved mildly, no one could have sat near him, no one could have had the strength to listen to him, owing to his manners of prophethood. However, out of embarrassment, he himself would never look at anybody in the face with his blessed eyes.

Fakhr-i 'âlam 'sall-Allâhu 'alaihi wa sallam' was the most generous of human beings. He has never been heard to say, "I don't have," about something asked from him. If he had the thing asked for, he would give it; if he didn't have it, he wouldn't answer. The Prophet had so many great attributes and had done so many favours for so many people that the Byzantine emperors and the Persian shahs could not do enough to compete with him. But he himself liked to live in inconvenience. He led such a life that he would not even remember to eat or drink. He never used words like "Bring something to eat," or "Cook such and such food." He used to eat when they brought the meal to him, and he used to accept whatever fruit they offered to him. Sometimes he ate very little for months, and he liked hunger. And sometimes he ate much. He used to eat with three fingers. He didn't drink water after meals. He would drink water sitting. When he ate with others, he used to stop eating after everybody had finished. He used to accept presents from anybody. In response to someone who had brought him a present, he used to give much more.

Rasûlullah, together with twelve thousand heroes, after departing from Medina on the tenth day of Ramadân, conquered Mecca on Thursday, the twentieth of Ramadân, in the eighth year of the Hegira. On the following day, Friday, when reciting the khutbah, he had a black turban around his blessed head. After staying eighteen days in Mecca, he went to Hunayn. He used to let the end of his turban hang down. He used to say, **"The turban distinguishes Muslims from disbelievers."** It was his habit to wear various clothes. When ambassadors from foreign countries came, he would adorn himself. That is, he would wear valuable and beautiful clothes and expose his beautiful face. Formerly, he used to have a gold ring, but later he wore a ring with an agate. He used his ring as a seal. "Muhammadun Rasûlullah" was written on his ring. In all four Madhhabs it is not permissible for men to wear gold rings. His bed was made of leather filled with date tree shredding. Sometimes he slept on this bed and sometimes on leather laid on the ground, on a mat and sometimes on dry soil. He laid on his right side putting his blessed palm under his right cheek.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' did not accept zakât,

and he did not eat such things as raw onions or garlic, and he did not recite poems.

Rasûl-i akram ‘sall-Allâhu ’alaihi wa sallam’ was born in Mecca, in the hijrî year 571, on a Monday night, (i.e. a night that was between Sunday and Monday, and) which was the night (following the eleventh and) previous to the twelfth day of the month of Rabî’ul-awwal and which coincided with the twentieth of April, towards morning. Every year, Muslims all over the world celebrate this night as the Mawlid Night. Everywhere, Rasûlullah is remembered by reciting **Mawlid Qasidas** [Eulogies of Mawlid]. The Sultân of Erbil, Abû Sa’îd Muzaffar-ud-dîn Kukbûrî bin Zaynaddîn Ali, used to organize festivals on mawlid nights and used to give gifts and presents. The beautiful character, benevolence and good deeds of the sultân is noted in detail in a history book by Ibni Khilligân, on the 234th page of **Hujjatullâhi ’alal’âlamîn** and in a pamphlet entitled **Mawlid-î sherîf** by Sayyid ’Abdulhakîm-i Arwâsî. ‘Mawlîd’ means ‘the time of birth.’ ‘Rabî’ul-awwal’ means ‘the Spring.’ Our Prophet, after he had become the Prophet, used to lay very much stress on this night every year. The ummat of each Prophet had made the birthday of their Prophet a feast day. And this day is the Muslims’ feast day. It is a day of pleasure and happiness. When Hadrat Âdam was between soul and body, he (Muhammad) was the Prophet. Hadrat Âdam and everything were created for his honour. His blessed name is written in Islamic letters on the Arsh, on skies and heavens. His name **Muhammad** was given to him by his grandfather, ’Abdulmuttalib. He had dreamt that (Muhammad’s) name would be spread over the world and that everybody would praise and laud him. ‘Muhammad’ means ‘he who is praised much.’ Hadrat Jabrâil’s first coming and informing him of his prophethood, his leaving the city of Mecca for a Hegira, his setting foot in the village of Kubâ of Medîna-i-munawwara, his leaving Medina for the conquest of Mecca, and his death all took place on Mondays. When he was born, it was discovered that his umbilical cord had been cut and that he had been circumcised. When he honoured the earth with his presence, he raised his index finger and prostrated. Angels used to cradle him. He began talking in the cradle. It is said in the annotation Zerkânî of **Mawâhib**: “When his parents Hadrat ’Abdullah and Hadrat Âmina married, the former was eighteen years old and the latter was fourteen years old. Hadrat Âmina passed away when she was twenty. First he was suckled by his holy mother for nine days, then by Suweyba, a jâriya

of Abû Lahab, for a few days. Then, Halîma-i Sa'diyya suckled him for two years. He stayed in the village of Banî Sa'd bin Bakr for two years; then, when he was four years old, he was brought to the city of Mecca. When he began to walk, he used to watch children play; he wouldn't join the playing. When he was six years old, his mother Âmina passed away, and when he was eight, his grandfather 'Abdul-muttalib passed away. When he was twenty-five years old, he married Hadrat Hadîjah 'radiy-Allâhu anhâ'. When he was forty years old, in the month of Ramadân on a Monday, as he was in a cave on a mountain that was called **Jabal-i-hirâ** and **Jabal-i-nûr** and which was an hour's walk north of the city, the angel appeared to him and he was informed that he was the Prophet for all human beings and genies. First, Hadrat Jabrâil came. Then, for three years Hadrat Isrâfil kept coming to teach him. Yet, Isrâfil didn't bring the **Qur'ân al-kerîm.** Then, Hadrat Jabrâil began to come and conveyed all of the **Qur'ân al-kerîm** in twenty years. Jabrâil ''alaihis-salâm' came to him twenty-four thousand times. [By comparison, he had descended to Hadrat Âdam twelve times, to Hadrat Nûh (Noah) fifty times, to Hadrat Ibrâhim forty times, to Hadrat Mûsâ (Moses) four hundred times, and to Hadrat Îsâ ten times.] He didn't manifest his prophethood for three years, and then, with the command of Allâhu ta'âlâ, he declared it.

When he was fifty-two years old, on the twenty-seventh night of the month of Rajab, in Mecca, Hadrat Jabrâil descended and took him from Masjid-i-Harâm to Masjid-i-Aqsa in Jerusalem and thence to heavens. In this Mi'râj, he saw Allâhu ta'âlâ. On this night, the daily five prayers of namâz became fard. Please read the final page of the fifth chapter of the second fascicle of **Endless Bliss**!

When he was fifty-three years old, he migrated to Medina with a divine command. He left his house early in the morning, on Thursday, the twenty-seventh of the month of Safar. He came to Abû Bakr Siddîq's house in the afternoon. After a short time, he and Abû Bakr left the latter's house together. They went to a cave on Mount Sawr, five and a half kilometres south-east of Mecca. The way to this mount, which is 759 metres (about 2530 ft.) above sea level, was very rough. His blessed feet bled. They stayed in the cave for three nights and left it on Monday night. After a week's travel, they arrived at Kubâ village near Medina on Monday, the eighth of Rabî'ul-awwal, which coincided with the twentieth of September. It is written in the book of Tafsîr entitled **Baydâwî** that

after staying here until the twenty-third of September, (the autumnal equinox,) when day and night are of equal length, they spent the day here and left for Medîna on the twelfth of Rabî'ul-awwal, a Friday, arriving in the blessed city on the same day. Later, during the caliphate of 'Umar ul-Fârûq, the first day of the month of Muharram of that year, which was sixty-six days before the Hijrat, became the beginning of the Muslims' **Hijrî kamarî calendar.** That first day, according to historians, was in the year 622 A.D. It is written in Ahmad Ziyâ Bey's book **Ilm-i Hey'et,** printed in 1316 [1898 A.D.], that it corresponded with Friday, the sixteenth of July. The beginning of Muslim's Hijrî shamsî year (Hegira solar calendar) is the day when he entered the village, Kubâ, which was the 20th of September. The first day of the year of 623 A.D. was in the first year of the Hegira solar calendar, and lunar calendar.

One solar year contains 365.342 days. And one lunar year contains 354.367 days, that is, 354 days plus eight hours plus 48.5 minutes.

He made war twenty-seven times, in nine times of which he attacked as a soldier, and in the other occasions he occupied the rank of commander-in-chief. He used two types of flags in his holy wars. His Râya was black. His Liwâ, which was smaller, was white. We have already explained in the twenty-ninth chapter of the current fascicle that the banner of the Ottoman State was designed by Timurtash Pâsha.

He passed away in the blessed city of Medîna before noon on Monday, Rabî'ul-awwal 12th, 11 [632 A.D.], when he was 62 or 61, depending on the calculations done by using the lunar calendar or the solar calendar, respectively. Without taking his holy shirt off, he was washed three times, was wrapped with a new white shroud folded three times, and was buried where his blessed soul was taken.

Sarwar-î 'âlam's (Muhammad) blessed eyes would sleep, but his blessed heart would not. He would go to bed hungry, but he would feel satiated when he woke up. He never yawned. His blessed body was luminous, and he never cast a shadow on the ground. Flies would not alight on his clothes, nor would mosquitos or other insects suck his blessed blood. When he was made Rasûlullah (Allah's Messenger) by Allâhu ta'âlâ, satans could no longer ascend to heaven or steal news, nor could soothsayers any longer make predictions.

If a person dreams of Rahmatan-lil-'âlamîn 'sall-Allâhu 'alaihi

wa sallam', this person certainly has seen him, for the devil cannot assume the Prophet's guise.

Sarwar-i âlam 'sall-Allâhu 'alaihi wa sallam' is now alive in a life we can not understand. His blessed body never rots. An angel stays in his tomb and informs him of the blessings which his Ummat (Muslims) invoke upon him. Between his pulpit and his blessed tomb is a place called **Rawda-i-mutahhara.** This place is one of the gardens of Paradise.

It is one of the greatest and most valuable acts of worship to visit his blessed shrine. He said: **"My shafâ'at is certain for him who visits my shrine."**

Sarwar-i 'âlam 'sall-Allâhu 'alaihi wa sallam' had three blessed sons and four blessed daughters, eleven blessed wives, twelve uncles and six paternal aunts.

[In order to deceive youngsters, immoral and indecent people, the enemies of religion say that the Prophet 'sall-Allâhu 'alaihi wa sallam' was fond of women and girls, and they insolently slander him by saying and writing very loathsome things which become their abominable souls, but of which we would be ashamed to write in this book of ours. Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' first marriage was when he was twenty-five years old; he married Hadrat Khadîja. She was forty years old and a widow. But she had much property, beauty, wisdom, knowledge, honour, nobility, chastity and decency. They lived together for twenty-five years, and she passed away three years before the Hegira in the month of Ramadân in Mecca. As long as she was alive, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' never entered into another marriage.

The second marriage that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' entered into was to Hadrat 'Âisha 'radiy-Allâhu 'anha', Hadrat Abû Bakr's daughter, when he was fifty-five years old. He took her under his nikâh[1] one year after Hadrat Khadîja's death, with the command of Allâhu ta'âlâ, and lived with her for eight years, until he died.

He married all the others after marrying Hadrat Âisha 'radiy-Allâhu 'anhunna' and did so for either religious or political reasons or out of mercy or as a kindness. All these women were widows. Most of them were old. For example, when the Meccan disbelievers' persecution and harm to the Muslims had become

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[1] Marriage contract prescribed by Islam. Please see the twelfth chapter of the fifth fascicle of **Endless Bliss** for 'nikâh'.

unbearable, a group of the Prophet's companions migrated to Ethiopia. Najashî (Negus), the Ethiopian emperor, was a Christian. He asked the Muslims several questions, and, admiring the answers he received, he embraced Islam. He did the Muslims many favours. 'Ubaydullah bin Jahsh, who had a weak belief, in order to escape poverty, submitted to the priests and became a renegade by changing his faith for the world – may Allah protect us. This accursed person, who was Rasûlullah's aunt's son, incited and forced his wife, Umm-i Habîba, to abandon Islam and become rich. Yet, when the woman said that she would rather die than abandon Hadrat Muhammad's 'sall-Allâhu 'alaihi wa sallam' religion, he divorced her. He waited for her to die of misery. But he himself died after a short while. Umm-i Habîba was the daughter of Abû Sufyân, who was the commander-in-chief of the Qoureish disbelievers in Mecca. Meanwhile, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was busy with a very difficult armed struggle against the Qoureish armies, and Abû Sufyân was fighting with his utmost power in order to annihilate Islam. Rasûlullah heard of Umm-i Habîba's strength of faith and the dismal happenings which she had undergone. He wrote a letter to Najâshî, saying, "I will marry Umm-i Habîba, who is there; perform my nikâh! Then send her here!" Najâshî had already converted to Islam. He respected the letter very much and gave a feast inviting many Muslims from that area to his palace. The nikâh was performed in the seventh year of the Hegira, and he gave many presents and gifts. Thereby, Umm-i Habîba attained the reward of her îmân and became rich and comfortable there. Owing to her, the Muslims of that area became comfortable, too. Since women will be with their husbands in Paradise, she was given the good news of the highest grade of Paradise. All the pleasures and blessings of this world are almost nothing when compared to this good news. This nikâh was one of the reasons contributing to Abû Sufyân's 'radiy-Allâhu ta'âlâ 'anh' being honoured with becoming a Muslim afterwards. As is seen here, this nikâh not only shows how wrong and worthless the disbelievers' slanders are, but also indicates the degree of wisdom, intelligence, genius, blessing, and mercy in the Messenger of Allah.

Another example is that of Hadrat Hafsa; Hadrat 'Umar's daughter was widowed. In the third year of the Hegira, when Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' said to Hadrat Abû Bakr and Hadrat 'Uthmân 'radiy-Allâhu 'anhumâ', "Would you marry my daughter?" each of them said, "I'll think about it." One day

when all three of them and others were present, Rasûlullah asked, **“O ’Umar! I see you are sad. What’s the reason?”** As it is easy to see the colour of ink in a bottle, so Rasûlullah used to understand everybody’s thought at first glance. He sometimes used to question the person when he deemed it necessary. Since it is fard for us to tell the truth to him and even to others, Hadrat ’Umar answered, “O Rasûlallah ‘sall-Allâhu ’alaihi wa sallam’! I offered my daughter to Abû Bakr and to ’Uthman ‘radiy-Allâhu ’anhum’. They wouldn’t marry her.” Rasûlullah, because he never wanted one of his most beloved companions to be hurt, immediately said in order to please him, **“O ’Umar! Would you like it if I gave your daughter to a person better than Abû Bakr and ’Uthmân** ‘radiy-Allâhu ’anhum’**?”** ’Umar was astonished. For, he knew there was no person higher and better than hadrat Abû Bakr and ’Uthmân. He said, “Yes, O Rasûlallah.” Rasûllullah said, **“O ’Umar, give your daughter to me!”** Thus Hadrat Hafsa became the mother of Abû Bakr, ’Uthmân ‘radiy-Allâhu ’anhum’ and of all Muslims; and they became her servants, and Hadrat Abû Bakr, Hadrat ’Umar and Hadrat ’Uthmân became closer to one another.

For a third example, let us explain briefly that in the fifth or sixth year of the Hegira, Juwayriyya, who was amongst the hundreds of slaves captured from the tribe of Banî Mustalaq, was the daughter of Hâris, the chief of the tribe. When Rasûlullah bought, emancipated, and married her, all his companions said, “We would be ashamed to use as jariyahs and servants the relatives of Rasûlullah’s wife, our mother.” They all emancipated their slaves. This nikâh caused hundreds of captives to be emancipated. Hadrat Juwayriyya often mentioned this fact boastfully. Hadrat ’Âisha used to say, “I haven’t seen a woman more auspicious than Juwayriyya.”

The fourth example is that of Zaynab-bint-Huzeyma ‘radiy-Allâhu ’anhâ’.

Our booklet is too small to allow us to write the other examples. The first three examples will certainly suffice for him who has wisdom, quick understanding and, the capacity to realize the truth. We will state also the fact that though he was the strongest of men in every respect, he lived only with his nine wives. And that lasted a few years. Besides, in those times he was always busy with wars; the days when he stayed home were very few. If it had been as priests write about it or as the dishonest, who suppose he was like themselves, describe it, in his youth he could have had as many women as he wanted by marrying young girls and

divorcing them after a short while. As a matter of fact, his grandson, Hadrat Hasan, married almost a hundred pretty young girls, marrying and shortly thereafter divorcing them. One day when his father, Imâm-i 'Alî, said in a khutba of his, "O Muslims! Don't give your daughters to my son Hasan! He divorces, drops girls in a short time." The Muslims said, "We will gladly sacrifice our daughters to him. It will be enough for them to be honoured with his nikâh (marriage in a manner prescribed by Islam). We will give our daughters to him." At Badr, at 'Uhud, at Handak and at Khaybar, by attacking a superior enemy with one signal from Rasûlullah, those lions sacrificed their lives for him. Wouldn't they have given their daughters to him? Yet, he didn't want them. On the Night of Mi'râj (his ascent to heaven), when he entered Paradise, he never turned to look at the houris of Paradise. Voltaire, one of the enemies of Islam, dramatized Rasûlullah's marrying Hadrat Zaynab and calumniated them with vulgar and base slanders. Subsequently, he received a letter of congratulation from the Pope, who was his enemy. This fact is written in **Kamûs-ul-a'lâm,** under the entity **Zaynab.** In a translation of **Mawâhib-i Ladunniyya,** on page 459, it is written: "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' gave his aunt's daughter Zaynab in marriage to his adopted son Zayd. After a long time, Zayd said that he wanted to divorce his wife. When he was asked **'Why?'** he said, 'I have not seen a bad thing in her, and I have always appreciated the useful things from her. But, she boasts about the honour of her lineage and always reminds me of it.' Rasûlullah said to Zayd, 'They are not important things. 'Do not divorce her for such reasons.' However, Allâhu ta'âlâ stopped him from preventing this divorce. So Zayd divorced Zaynab and Allâhu ta'âlâ married Zaynab to His Messenger and ordered him to ask her for marriage." Dawûd ''alaihis-salâm' had one hundred wives and three hundred jâriyas. Sulaymân ''alaihis-salâm' had three hundred wives and seven hundred jâriyas. Voltaire, who does not say a single word about these great Prophets, attacks Rasûlullah for taking a wife to carry out a commandment of Allâhu ta'âlâ.

One of the important reasons why Rasûlullah married several wives was to teach Islam. Before the âyat of Hijâb was revealed, that is, before women were commanded to veil themselves, women also used to come to Rasûlullah to ask and learn what they did not know. When Rasûlullah 'sall-Allâhu 'alaihi wa sallam' went to the house of one of them, they used to come and sit, and listen and obtain information. But, after the âyat of Hîjâb, it was prohibited

for nâ-mahram women and men to sit together and talk, and thereafter Rasûlullah no longer allowed nâ-mahram women to come and ask questions. He ordered them to ask and to learn from his blessed wife Hadrat 'Âisha. There were too many women and too many questions for Hadrat 'Âisha to have time to answer all. In order to make this important task easy, and to reduce the weight on Hadrat 'Âisha, Rasûlullah married as many wives as necessary. Through his blessed wives he managed to convey to Muslim women hundreds of delicate pieces of information concerning women. If he had had one wife, it would have been difficult, nay impossible, for all the women to learn from her.]

Rasûlullah was ummî, that is, he hadn't read books; he was not schooled in writing, nor had he received lessons from anyone. Born and raised in Mecca, brought up among certain people, and despite having never travelled, he conveyed information about facts and events in the **Tawrât** (Hadrat Mûsâ's heavenly book), in the **Injîl,** and in the books written during the Grecian and Roman centuries. In order to teach Islam, he sent letters to Muslims. In the sixth year of the Hegira, he sent letters to Byzantine, Iranian, and Abyssinian rulers and to other Arabic emperors. The Iranian ruler (shâh) Husraw Pervîz tore his letter to pieces, and martyred the Sahâbî who had delivered him the letter. Shortly after that, he was slain by his son named Shîrûya. More than sixty foreign ambassadors came to his service. It is wâjib for everybody who has heard of Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' prophethood to believe him, the **Qur'ân,** which he brought, and Islam. He who, after having heard, dies without having îmân will go into Hell and will be eternally tormented there.

Fakhr-i 'âlam's 'sall-Allâhu 'alaihi wa sallam' names and characteristics were written in the Tawrât and in the Injîl. Jews and Christians had been awaiting his honouring the world with his presence. However, because he came not from their own race, but from the Arabs, they became jealous and denied him. However, quite a number of the learned and wise ones were reasonable enough to believe, and believe they did. Denial of his prophethood or failure to realize his greatness and superiority will not detract frm his value and honour. Allâhu ta'âlâ says in Sûrat al-Inshirâh: "**I have enhanced the dhikr of you**," so that your name will be will be uttered alongside Mine everywhere. Each longitudinal degree of westward movement adds four minutes to the beginning of a prayer time. So, Muslims all over the world call the Azân every minute of the day, and his blessed name is mentioned with esteem

and love everywhere, all the time.

Unless a person follows Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ in everything he does, he will not be a Muslim. Unless he loves him more than his own life, his îmân will not be perfect.

He is the Prophet of all people and genies. It is wâjib for every nation living in every century to follow him. Every Muslim should help his religion, adapt himself to his habits, mention his blessed name very often, say salât and salâm for him respectfully and with love whenever he mentions or hears his blessed name. A Muslim should want with love to see his blessed beauty, and love and respect the **Qur’ân** and Islam, which he brought. The book **Mir’ât-i Kâinât** says: “Ignorant and lazy people write initials [such as (SAW)] instead of ‘sall-Allâhu ’alaihi wa sallam.’ This is not advisable. We should carefully avoid this.”

It is stated in the chapter about namâz in **Ibni ’Âbidîn**: “It is farz to say the (certain prayer) **Salawât** (pronounced as a benediction over our Prophet’s soul) once in one’s lifetime. It is wâjib to say it each time one says, hears, reads or writes (his blessed name) for the first time, and it is mustahab to pronounce this blessed benediction whenever the blessed name (of the Prophet) is repeated.”

Whoever on Earth can attain by force his goals?
Whatever the divine decree is, it will certainly take place.

57 – FIRST VOLUME, 44th LETTER

This letter, written to Naqîb and Sayyid Shaikh Farîd, praises the Best of Mankind (Muhammad ''alaihis-salâm'), and advises to follow him:

Your dear letter, sent out of mercy, honoured this poor person at the best time. We were happy to read it. Gratitude be to Allâhu ta'âlâ, you have been blessed with the inheritance of Hadrat Muhammad's faqr[1]. This tawajjuh, this love and this adherence towards faqîrs ensue from that inheritance. This faqîr, who has nothing, is at a loss as to what to write in response. I will make this letter of mine a means for being saved from torment in the next world, by writing information concerning the superior qualities of your great ancestor, who is the most auspicious of Arabs. I do not attempt to praise our sayyid Rasûlullah. Rather, I will enrich my writings with him. Translation of an Arabic couplet:

To praise Muhammad ''alaihis-salâm', I'm not able,
With his name, I only make my lines valuable.

Trusting myself to Allâhu ta'âlâ and begging for help from Him, I communicate:

Hadrat Muhammad is Allâhu ta'âlâ's Messenger. He is the Sayyid, the Master of the sons of Âdam. He is the most generous of the people on the day of Rising, who will be saved from Hell owing to their obedience to him.

[Sayyid 'Abd-ul-Hakîm Arwâsî 'qaddasallâhu ta'âlâ sirrahul 'azîz' said: "Every Prophet 'salawâtullâhi ta'âlâ 'alaihim ajma'în' is the highest member of his tribe, of his time, in his country, in every respect. As for Hadrat Muhammad ''alaihis-salâm', he is, in every respect, the highest of all classes of beings that have come as well as those that will come in every country in every age from the creation of the world until its end. No person is superior to him in any respect. This is not something impossible for Him to do. He (Allah), who makes whatever He wills and who creates whatever He wants, has created him as such. No person has the power to praise him. No person has the capacity to criticize him."]

On the Day of Rising, he will rise from the grave first. He will do shafâ'at first. His shafâ'at will be accepted first. He will knock on the door of Paradise first. The door will be opened for him at

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[1] The quality of not regarding worldly property, not hesitating to give one's property away for the grace of Allah.

once. In his hand will be a flag called **"Liwây-i hamd."** Âdam ''alaihis-salâm' and all Believers from his time until the end of the world will be under this flag. He stated in a hadîth: **"On the Day of Rising, I am the Sayyid of the former and the latter. I am telling the truth, I am not boasting."** He stated in a hadîth: **"I am the habîb, the darling of Allâhu ta'âlâ. I am the Head of Prophets. I am not boasting."** He stated in a hadîth: **"I am the Last Prophet; I am not boasting. I am Muhammad, the son of 'Abdullah. Allâhu ta'âlâ created human beings. He created me as the best of human beings. Allâhu ta'âlâ separated human beings into groups** [nations, races]. **He put me in the best. Then He separated this best group into tribes** [societies]. **He put me in the best. Then He separated this society into homes. He caused me to be born in the best home** [family]. **I am the best of mankind. I am from the best family. On the [Day of] Rising, when everybody will be silent, I will talk. At a time when nobody can move, I will intercede for people. At a time when everybody will be utterly hopeless, I will give them good news. That day, I will have the key to every kind of goodness, to every kind of help, and to every door. Liwâ-yi hamd will be in my hand. I am the most useful, the most generous, the best of mankind. That day, thousands of servants will be in my service. On the Judgment Day, I will be the leader, the preacher, the intercessor for all Prophets. I am not saying these in order to boast.** [I am telling the truth. It is my task to tell the truth. If I do not tell you this, I will not have done my duty." If it hadn't been for him, Allâhu ta'âlâ would not have created anything. It would not have been revealed that He is the One to be worshipped. When Âdam ''alaihis-salâm' was between water and earth, [that is, as his clay was being kneaded], he 'sall-Allâhu 'alaihi wa sallam' was a Prophet.

He who follows the footsteps of such a noble guide,
Will never be called to account, even for committed sins.

A person who believes and follows the footsteps of such a Prophet, who is the Sayyid, the most exalted of all mankind, is certainly in the best of the ummats. The hundred and tenth âyat of Sûrat-u Âl-i 'Imrân purports: **"You are the most useful, the best of ummats, of those who possess a religion,"** is good news for such people. Those who do not believe him [those who cannot understand him and who suppose him to be like themselves] are the worst of mankind. The ninety-eighth âyât of Sûrat-ut-Tawba purports: **"The stonyhearted, wild and ignorant people will not**

believe you. They are mostly munâfiqs,” means them. In the present state of the world, those who are honoured with obeying his Sunnat-i saniyya, [i.e. Islam] are very fortunate. He who believes him and who is of his Ummat will be given many more blessings for a small amount of good deeds. The Ashâb-i Kahf ‘rahmatullâhi ’alaihim ajma’în’ [The seven men in the cave of Tarsus] attained high grades by doing one beautiful deed. This deed was: When the enemies of religion spread out everywhere, they migrated somewhere else in order to protect the îmân in their hearts. Today, to believe him and to do a few favours is similar to the insignificant actions done by soldiers that become very valuable when the enemy attacks and invades the country. During the time of peace, all-out efforts made by soldiers cannot be as valuable.

Since Hadrat Muhammad ‘’alaihis-salâm’ is Allah’s darling, he who follows him reaches the grade of belovedness. For, the lover will love any person in whom he sees the habits or the signs of his darling. This should tell us about the states of those who do not follow him!

A Persian couplet in English:

Muhammad *‘’alaihis-salâm’* ***is the pride of both worlds.***
Let them who’d not be dust of his gate be under ground!

A person who cannot migrate like the Ashâb-i kahf ‘rahmatullâhi ’alaihim ajma’în’ should migrate through heart and soul. While being among enemies, he should keep his heart away from them. Allâhu ta’âlâ may open the doors of happiness by this way, too. The Nawrûz Day [the first day of the Persian calendar, the 20th of March] is coming soon. You know that there is so much tumult, impetuosity and stupidity on these days, [which are feast days for disbelievers, fire worshippers.] After passing over these obscure days, I hope to attain the honor of meeting you. Lest I should cause you a headache, I will not write more. May Allâhu ta’âlâ not let you deviate from the way of your noble grandfathers. My salâm is extented to you and to them until the Day of Rising Âmîn!

58 – MUHAMMAD’S ‘’alaihis-salâm’ BEAUTIFUL MORAL QUALITIES

The following article has been translated from the tenth chapter of the second division of the third section of the book entitled Riyâd-un-nâsikhîn:

Allâhu ta’âlâ, while pleasing the blessed heart of His beloved Prophet by stating a series of the virtues and blessings which He has given to him, also states the beautiful habits which He has bestowed upon him in an âyat-i-kerîma which purports: **“Thou art created with a beautiful character.”** Akrama says that he has heard from ’Abdullah Ibni ’Abbâs that his **Khuluq-i ’azîm,** that is, beautiful habits, are the beautiful moral qualities declared in the **Qur’ân al-kerîm.** It is written in the book entitled **Hadâiq-ul-Haqâiq**: “It was declared in the ayât: **‘You are** (qifted) **with khuluq-i-’azîm.’** ‘Khuluq-i ’azîm’ means ‘to have secrets with Allâhu ta’âlâ and to be kindhearted to people.’ The beautiful nature of Hadrat Muhammad was the reason for the conversion of many people to Islam.”

One thousand mu’jizas of Hadrat Muhammad were seen; everybody talked about them, friend and foe alike. Of his many mu’jizas, the most valuable ones were his lofty manners and beautiful habits.

It is written in the book entitled **Kimyâ-yi Sa’âdat**: “Hadrat Abû Sa’id-i Khudrî ‘radiy-Allâhu ta’âlâ ’anh’ said: Rasûlullah would give grass to an animal. He would fasten a camel. He would sweep inside his house. He would milk the sheep. He would patch his shoes. He would patch his underwears. He would eat with his servant. When his servant got tired of grinding with small millstones, he would help him. He would go shopping and bring what he had bought in a sack to his home. When he met somebody, he would be the first to greet, whether the other was poor or rich, young or old. He, first, would hold out his blessed hand when he wanted to shake hands. He held the servant, the master, the black and the white as equal. He would go wherever he was invited, no matter who invited him. He would not despise what was put before him to eat, even if it were only a little. He would not reserve meals from evening to morning or from morning to evening. He was good-natured. He liked to do favours. He established friendly relations with everybody. He was affable and he spoke pleasantly. He wouldn’t grin as he spoke. He would look sorry, but he would not frown. He was modest, but he was not low-natured. He was

majestic; that is, he would inspire respect and awe. But he was not unkind. He was polite. He was generous, but he would not waste, nor would he give anything in vain. He used to pity everybody. He always bent his blessed head forward. He would not expect anything from anybody. He who wants happiness and peace should be like him."

It is written in the book **Masâbih** that Anas bin Mâlik 'radiy-Allâhu 'anh' said: "I served Rasûlullah for ten years. He never uttered "Ugh!" towards me. He never asked me why I had done this or why I hadn't done that." Again in **Masâbih** Anas bin Mâlik said: "Rasûlullah was the most beautiful-natured of people. One day, he told me to go to some place. I said, 'By Allah, I won't'. But I did. I went out to do his command. Children were playing in the street. As I passed them, I looked round. Rasûlullah was coming behind me. His blessed face was pleasant. He said, **'O Anas! Did you go to the place I told had you?'** I said, 'Yes, O Rasûlallah, I am going there.' "

Abû Hurayra 'radiy-Allâhu 'anh' said: "During a holy war, we asked him to pray so that the disbelievers would be annihilated. He said: **'I was not sent to pronounce maledictions over people so that they should be tormented. I was sent to do favours for everybody so that people should attain peace."** Allâhu ta'âlâ declares in the hundred and seventh âyat of Sûrat-ul-Anbiyâ: **"We sent thee as a mercy, as a blessing for beings."**

Abû Saîd-i Khudrî 'radiy-Allâhu 'anh' said: "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was more bashful than Muslim virgin girls."

Anas bin Mâlik said: "When Rasûlullah 'sall-Allâhu 'alaihi wa sallam' shook hands with a person, he would not take his hand away from that person's hand before that person did so. He would not turn his face away from that person before the latter turned his face. As he sat near a person, he would sit on his two knees; to respect a person, he would not erect his blessed knee."

Jâbir bin Sumra says: "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to talk very little. He used to talk when necessary or when he was asked a question." This means to say that a Muslim should not talk nonsense; instead, he should keep silent. He used to speak very clearly and methodically; his words would be understood easily.

Anas bin Mâlik said: "Rasûlullah would visit invalids, walk behind the dead as they were taken to the cemetery, and accept

invitations. He would ride a donkey. I saw him in the holy war of Khayber. He rode a donkey with a rope halter. When Rasûlullah went out after morning prayer, children and workers of Medina would bring containers full of water before him. They would beg him to dip his blessed finger into the water. Winter as it might be, he would put his blessed finger into all the containers one by one, thus pleasing them.” Again, Anas bin Mâlik ‘radiy-Allâhu ’anh’ said: “If a little girl held Rasûlullah’s hand and wanted to take him somewhere for some matter, he would go with her and solve her problem.”

Hadrat Jâbir ‘radiy-Allâhu ’anh’, said: “Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ was never heard to say ‘no’ for anything asked from him.”

Anas bin Mâlik ‘radiy-Allâhu ’anh’ said: “I was walking with Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. He had a Burd-i Najrânî on. That is, he wore an overcoat made of Yemen cloth. A villager, who came from behind us, pulled his collar so harshly that the collar of the coat scratched his blessed neck and the scratch remained there. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ turned round. The villager wanted something from the property of zakât. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ just chuckled at his manners. He commanded that something should be given to him.” It is written in the book **Tatummat-ul-Mazhâr**: “This means to say that the person who is in a commanding position should, like Rasûlullah ‘sall-Allâhu ’alaihi wa saslam’ did, put up with the problems and troubles caused by people. Besides, it is an act of being good-natured for everybody to be patient about problems. It is all the better for the superior ones.”

It is written in the book entitled: **Zâd-ul-Mukwîn**: There was an old woman who was Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ neighbor. She sent her daughter to Rasûlullah ‘sall-Allâhu alaihi wa sallam’ to beg of him, “I do not have a dress to cover myself when praying. Send me a dress to cover myself for namâz.” Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ did not have any dresses at that moment. He took the loose robe off his blessed body and sent it to the woman. When it was time for namâz, he couldn’t go to the mosque without something to wear. The Ashâb-i kirâm ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’, hearing about this, said: “Hadrat Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ is so generous that he has no clothes left; therefore, he cannot come to the mosque for jamâ’at. Let us give all we have to the poor, too.” Thereupon Allâhu ta’âlâ sent down the twenty-ninth âyat of Sûrat-

ul-Isrâ. First, He commanded His darling not to be stingy, and not to give nothing; and He added, commanding him not to give so much as to fall into straits, to miss the namâz, or to become worried! He commanded moderation in giving alms! That day, after prayer, Hadrat ’Alî ‘kerrem-Allâhu wejheh’ came to Rasûlullah and said, “O Rasûlallah ‘sall-Allâhu ’alaihi wa sallam’! Today I borrowed eight dirhams of silver to spend for the subsistance of my family. I’ll give you half of them. Buy a loose robe for yourself.” Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ bought a robe for two dirhams. While he was going to buy food with the remaining two dirhams, he saw a blind man, who sat down and kept saying, “Who will give me a shirt for Allah’s sake and in turn be blessed with the garments of Paradise?” He gave the robe he had bought to the blind man. When the blind man took the robe, he smelled a fragrant scent like musk. He realized that it was from the blessed hand of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ because everything which Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ had worn once would smell like musk, even if it had been worn to pieces. The blind man prayed, “O Allah! Open my eyes for the sake of this shirt.” His two eyes opened at once. He sprang down to Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ feet. Then Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ left the place. He bought a robe for one dirham. As he was going to buy food with the other dirham, he saw a maid weeping. He asked, **“Why are you crying, daughter?”** She said, “I am a Jew’s maid. He gave me one dirham and told me to buy a bottle for half a dirham and olive oil with the remaining half. I bought them. But as I was going back, I dropped the bottle. Both the bottle and the oil are gone, I don’t know what to do now.” Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ gave his last dirham to the girl. He said, **“Buy the bottle and the oil with this and take them home.”** But the poor girl said, “I am afraid the Jew will beat me for being late.” Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ said, **“Don’t be afraid! I will go with you and tell him not to beat you.”** So they went to the Jew’s house and knocked at the door. The Jew opened the door and was bewildered to see Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’, who then told him what had happened and interceded for the girl. The Jew sprang down to Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ feet and supplicated, “O, you great Prophet ‘sall-Allâhu ’alaihi wa sallam’, who is loved and honoured above all by thousands of people! Thousands of lions are awaiting to do your commands. And you honour the door of a wretched person like me for a maid’s sake. O Rasûlallah ‘sall-

Allâhu ’alaihi wa sallam’! I have emancipated this girl for your honour’s sake. Teach me îmân and Islam. Let me become a Muslim in your presence.” Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ taught him Islam, and the Jew embraced Islam. He went back into his house and told his household what had happened. They all became Muslims, too. All these were the fruits of Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ beautiful habits.

O Muslim! Now, you also should acquire the beautiful habits of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’! It is necessary for every Muslim to acquire even the habits of Allâhu ta’âlâ; for Râsul ‘’alaihis-salâm’ stated: **“Acquire the habits of Allâhu ta’âlâ.”** For example, one of Allah’s Attributes is **Sattâr.** That is, He covers sins. A Muslim should cover the faults and the defects of his brother-in-Islam, too. Allâhu ta’âlâ forgives His born slaves for their sins. So, Muslims should forgive one another for their faults and defects. Allâhu ta’âlâ is kerîm and rahîm. That is, His blessings are plentiful and His mercy is extensive. A Muslim should be generous and merciful. The same applies to all good habits.

Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ had many beautiful habits. Every Muslim should learn them and form habits similar to them. Thus, he will be blessed with the lot of escaping disasters and troubles in this world and the next by attaining the shafâ’at of that master of both worlds.

Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ used to say the following prayer in Arabic: **Allahumma innî as’aluka-s-sihhate wa-l-’âfiyata wa-l-amânata wa husn-al-khulqi wa-r-ridâa bi-l-qadari bi-rahmatika yâ arham-ar-râhimîn** “O my Allah! I ask Thee to give me health, forgiveness, trustworthiness, beautiful habits and contentment with qadar. O the most merciful of the merciful! Give me these for Thy mercy’s sake!” We, the humble ones, should pray like our exalted and honourable Prophet ‘sall-Allâhu ’alaihi wa sallam’!

59 – RASÛLULLAH’S (sall-Allâhu ’alaihi wa aslam) PARENTS, HIS GRANDFATHERS WERE ALL BELIEVERS

A letter by Sayyid ’Abd-ul-Hakîm bin Mustafâ Arwâsî ‘rahmatullâhi ta’âlâ ’alaih’:

Imâm-i Busayrî ‘rahmatullâhi ta’âlâ ’alaih’, the greatest of the Awliyâ educated by Shaikh Abul-’Abbâs Mursî ‘rahmatullâhi ta’âlâ alaih’, a man of karâmats and a disciple of shaikh Abul-Hasan-i Shâzilî ‘rahmatullâhi ta’âlâ ’alaih’, who in turn was one of the greater ones of the Sôfiyya-i aliyya[1], wrote a book entitled **Qasîda-i hamziyya**, which was read by Islamic savants with enthusiasm. In this book he praises our Prophet and says: “The mothers and fathers of the Best of Mankind were all good people. Allâhu ta’âlâ, of His human beings, picked out the best fathers and mothers for him.”

In all the books of Mawlid written in various Islamic languages, it is written that his parents were extremely innocent. (Poems describing the Prophet’s life are called **‘Mawlid.’**)

None of the ancestors (fathers and mothers) of our Prophet ‘sall Allâhu ’alaihi wa sallam’, or of any other Prophet, was a disbeliever or a lowly person. ‘’alaihimussalâm’. The following are the âyat-i-kerîmas and hadîth-i-sherîfs proving our statement true:

1 – In a hadîh-i-sherîf in **Bukhârî-i sherîf,** the most valuable and the most correct book after the **Qur’ân al-kerîm,** our Prophet states: **“I was born from the distinguished, the best ones of people living in every century, in every era.”**

2 – In a hadîth in the book of **Imâm-i Muslim,** which has, of the thousands of hadîth books, won second place, Rasûlullah states: **“Of the descendants of Hadrat Ismâil** ‘’alaihis-salâm’, **Allâhu ta’âlâ selected a person named Qouraish. And of the descendants of Qouraish, He selected the Hâshim Family. And among them He placed me.”**

3 – In a hadîth quoted by **Tirmuzî,** he states: **“Allâhu ta’âlâ created people. He made me from the best group of people. Then He created the best of these groups in Arabia. He made me from them. Then, choosing the best of homes, the best of families, He created me from them. Then, my soul and body are the best of**

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[1] Great scholars and men of Tasavvuf; that is, the Awliyâ.

creatures. My ancestors are the best people.”

4 – In a hadîth in a book by Tabarânî, one of the most valuable hadîth savants, the blessed Prophet states: **“Allâhu ta’âlâ created everything out of nothing. Of all things, He liked human beings and made them valuable. Of mankind He made those whom He selected settle in Arabia. And of the distinguished in Arabia, He chose me. He placed me among the distinguished, the best of the people in every age. Then, those who love the ones in Arabia who are obedient to me, love them for my sake. Those who feel hostility towards them feel hostility towards me.”** This hadîth-i-sherîf is written also at the initial part of **Mawâhib-i Ladunniyya.**

5 – As is informed in **Mawâhib-i-Ladunniyya** and in the explanation of Zerqânî ‘rahmatullâhi ta’âlâ ’alaih’, it is stated in a hadîth-i-sherîf quoted by ’Abdullah bin ’Abbâs ‘radiy-Allâhu ’anhumâ’: **“None of my grandfathers committed fornication. Allâhu ta’âlâ made me from beautiful and good fathers and pure mothers. If one of my grandfathers had had two sons. I would be in the more useful, the better one of these two.”** Before Islam, adultery was usual in Arabia. A woman would not marry a man before having been his mistress for a long time. [Today’s disbelievers do the same.] Hadrat Âdam ‘’alaihis-salâm’, when he was about to die, said to Hadrat Shis ‘’alaihis-salâm’, his son, “My son! This nûr shining on your forehead is the nûr of Hadrat Muhammad, the Last Prophet. Deliver this nûr to pure and chaste ladies, who believe in Allah, and tell your son to do so in your last request!” Up to Muhammad ‘’alaihis-salâm’, all fathers told their sons to do so. Each of them fulfilled this will by marrying the noblest, the chastest girl. The nûr, passing through pure foreheads and chaste women, reached its owner. Allâhu ta’âlâ calls the disbelievers foul in the Sûra-i-Tawba. Since Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ states that all his grandfathers were innocent, Âzar, who was a foul disbeliever, must not be Ibrâhim’s ‘’alaihis-salâm’ father. To say that Âzar was Hadrat Ibrâhim’s ‘’alaihis-salâm’ father would mean to deny the hadîth above. Molla Jâmi ‘rahmatullâhi ’alaih’ says in his Persian book **Shawâhid-un-Nubuwwa**: “A nûr (holy light) shone on Âdam’s forehead ‘’alaihis-salâm’ because he bore a mote of hadrat Muhammad ‘’alaihis-salâm’. This mote was passed on to Hadrat Hawwa and from her to Hadrat Shis, thus passing from innocent men to innocent women and from innocent women to innocent men. The nûr, together with the mote, passed from foreheads to foreheads.”

It is written on the forty-eighth page of the book **Qisas-i-**

Anbiyâ (History of Prophets): "If one of Rasûlullah's grandfathers had had two sons or if a tribe had been divided into two branches, the descendants of the Last Prophet would be on the better side. In each century, the person who was his grandfather was evident by the nûr on his forehead. Ismâil ''alaihis-salâm' also had the nûr on his forehead. It shone like planet Venus. This nûr, an inheritance from his father, passed from him on to his descendants, thus reaching Me'add and Nizâr.

'Nizâr' means 'a little.' He was named Nizâr due to the following event: When he was born, his father Me'add, being pleased to see the nûr on his son's forehead, gave a feast and said that the feast was only a little thing for such a son, thus causing his name to remain as Nizâr. This nûr was the nûr of Hadrat Muhammad. Passing from son to son since Hadrat Âdam, it came to its owner, Khâtem-ul-anbiyâ, i.e. Hadrat Muhammad.

So, among the sons of Hadrat Âdam, there was a distinguished race carrying Hadrat Muhammad's nûr; in each century, the face of a person of this race was very beautiful and very bright. By this nûr he was conspicuous among his brothers, and the tribe he belonged to was more exalted and more honourable than other tribes."

6 – It is declared in the two hundred and nineteenth âyat of Sûrat-ush-Shu'arâ of the **Qur'ân al-kerîm: "You, that is, your nûr has reached you after having always been transferred from one prostrating person to another."** Explaining this âyat, the Ahl-i sunnat savants 'rahmatullâhi ta'âlâ 'alaihim ajma'în' have inferred that "All his fathers and mothers were Believers and were sinless." As is explained in the booklet **Sahâba, 'the blessed'**, there are also some people who suppose that the great Ahl-i sunnat savants are Shiites and who say that these are the words of Shiites.

The great ones of the Ahl-i-sunnat 'rahmatullâhi ta'âlâ 'alaihim ajma'în' say that his father and his mother Âmina were in the religion of Hadrat Ibrâhîm. That is, they were Believers. Allâhu ta'âlâ enlivened these two and had them hear the word 'Shahâdat' from our Prophet and express it, not for the purpose of making them Believers, but in order that they might be honoured with being in his Ummat. The âyat, "**Do not ask a blessing on your relative,**" was intended for Abû Tâlib. It was not intended for his parents. It is written in the translations of Imâm-i A'zâm's book entitled **Fiqh-i Akbar,** of which there are many copies in the world, that they (his parents) died without belief. Yet it is written in Imâm-i A'zam's manuscript that they died with îmân. Later, it was

discovered that his enemies had made this mistake on purpose by erasing the first ‘mâ’[1].

The manuscript of **Fiqh-i Akbar** by Imâm-i A’zam Abû Hanîfa, along with a part of the **Qur’ân al-kerîm,** which was written by the blessed hands of Hadrat ’Uthmân, the Amîr-ul-mu’minîn, and which was coloured with his blood of martyrdom, and a number of valuable books were taken to Samarkand in 656 A.H. when Hulâghu burned Baghdâd and massacred more than eight hundred thousand Muslims. When Samarkand was captured by the Russians in 1284 A.H. [A.D. 1868], these books were transferred to Petersburg and kept there with great care. This fact is stated by Shamsaddin Sâmi Bey, the author of **Qâmûs-ul-a’lâm,** within the entry ‘Samarkand’. The book was taken to the city of Ufa in 1335 [1917 A.D.], and thence to the mosque of Khwâja ’Ubaydullah-i Ahrâr in the city of Tashkand in 1341 [1923 A.D.].

Some pages of the copies of the **Qur’ân** written by the blessed hands of the Khalîfas ’Umar-ul-Fârûq, ’Uthmân-i Zinnûrayn and Alî-yul-Murtadâ ‘radiy-Allâhu ta’âlâ ’anhum’ exist in the Museum of Islamic Works, which is next to the Süleymâniye Mosque in Istanbul. Those who wish may see them.

The enemies of religion laid their hands on the books of great men of the religion, as they had at one time defiled the **Tawrât** and the **Injîl,** the Books of Allâhu ta’âlâ. For example, they mixed some fables with Muhyiddîn-i-’Arabî’s books **Fusûs** and **Futûhât**. However, they were soon discovered. The great savant Hadrat Abdulwahhâb-i Sha’rânî ‘rahmatullâhi ta’âlâ ’alaih’ explains this policy of the irreligious in his books entitled **Kibrît-i Ahmar** and **al-Yawâqît.** And today, the policy of misrepresenting Islam to youngsters is being carried out far and wide; we notice with regret that the world no longer has any real savants to silence them.

For that matter, Hadrat Celâleddîn-i Rûmî wrote his **Mathnawî** in a rhyme scheme, thus leaving no possibility for Islam’s enemies to defile it.

It is written by Ibni ’Âbidîn ‘’alaihirrahma’, as he starts dealing with ‘nikâh’ of a disbeliever in his commentary to **Durr-ul-mukhtâr**; also by Ahmad Hamawî ‘rahmatullâhi ’alaih’, in the subject ‘**Hazar wa-l-ibâha**’ in his commentary to **Eshbâh**; and also

[1] In Arabic, the words ‘mâ’ and ‘lâ’ make the meaning of the verb negative. ‘Mâtû’ means ‘they died.’ ‘Mâ-mâtû’ means ‘they didn’t die.’ When ‘mâ’ in front of the sentence ‘They didn’t die as disbelievers’ is erased, it becomes ‘They died as disbelievers.’

(by Nişancızâde Muhammad bin Ahmed bin Muhammad bin Ramadân ‘rahmatullâhi ta’âlâ ’alaih’, as he makes various quotations from Islamic scholars) in **Mir’ât-i-kâinât**: “According to great savants, who have realized the truth, we shouldn’t talk on whether our Prophet’s ‘sall-Allâhu ’alaihi wa sallam’ parents were Believers or not, and we should watch our manners when discussing it. It has been stated in a hadîth-i-sherîf: **‘Do not hurt the living by speaking ill of the dead.’** It does not bring harm upon one not to talk about it or not to learn it, nor will it be asked in the grave or on the day of Judgment.” And again, they say: “Allâhu ta’âlâ, as a blessing on our Prophet, enlivened his parents during his farewell hajj. They believed His Prophet. A sahîh hadîth[1] quoted by Muhammad bin Abû Bakr and Ibni Nâsir-ud-dîn declares this fact. By the same token, His enlivening a man killed by the Banî Isrâil and the man’s giving information about his murderer and His enlivening many dead people with the prayers of Hadrat Îsâ and Hadrat Muhammad were all blessings. It is incorrect to say that the âyat **‘Do not ask My pardon on behalf of those who are for Hell’** is about Rasûlullah’s blessed parents. As for the hadîth-i-sherîf **‘My father and your father are in the fire,’** which is quoted in **Muslim;** it was said with ijtihâd. It was declared afterwards that they had îmân.” It is written in the book **Ahwâl-u atfâl-il-muslimîn** that it had ben declared so about the two sons of Hadrat Khadîja, too, but afterwards it was stated that they were not in Hell.

As is understood from âyat-i-kerîmas and hadîth-i-sherîfs and as is written in thousands of Islamic books, all the fortunate people who were honoured with being Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ fathers and mothers were the noblest, the most honourable, the most beautiful and the purest people of their times and in their countries. They all were cherished, blessed and respectable. Therefore, Hadrat Ibrâhîm’s father was a Believer and was far from having evil habits or abominable, low attributes. Âzar, who was a disbeliever, was not his father; he was his uncle.

As is declared at the beginning of **Sûrat-u Âl-i ’Imrân,** the **Qur’ân’s** âyats are of two kinds. First, the âyats with clear, obvious meanings, which are called **“Muhkamât.”** Second, there are âyats called **“Mutashâbihât”** which are not overt, plain or usual, but which contain unusual meanings. That is, it does not conform with

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[1] A kind of hadîth. Please see the sixth chapter of the second fascicle of **Endless Bliss**.

mind or with Islam to give them their apparent, known meanings; it is necessary to give them unusual meanings, that is, **ta'wîl** (to **interpret**) them. It is sinful to give them their apparent meanings. For example, the savants of Tafsîr have explained the word **yed (hand)** as 'power' which means capability. By the same token, it is written in **The Tafsîr of Baydâwî** that in the âyat **"When Ibrâhîm** ''alaihis-salâm' **told his father Âzer..."** Âzer is an atf-i beyân[1] for the word 'father.' When a person has two names and these two names are mentioned together, it is understood that one of them is famous and the other is not famous, which is called **"atf-i beyân."** For this reason, according to the rules of belâghat, fesâhat and i'jâz[2], Hadrat Ibrâhîm calls two persons father. One of them is his own father, and the other is somebody else whom he refers to as father. The meaning of the âyat is: "When Hadrat Ibrâhim told his Âzer father." If it weren't so, it would be enough in the Qur'ân to declare: "When he told Âzer," or "When he told his father," instead of declaring: "When he told his father Âzer." If he were his own father, the word 'his father' would be superfluous.

All of the scholars of the Tawrât (Torah) followed the religion of Mûsâ ''alaihis-salâm' for a period of eighteen hundred years, and along with them the Apostles of Jesus ''alaihis-salâm' and the priests who followed them said that Âzer was not the real father but he was the uncle of Ibrâhîm ''alaihis-salâm'. As is inferred from the undefiled old namescripts of the Torah and the Bible, the name of the father of Ibrâhîm ''alaihis-salâm' was Târuh. The word Târuh is not the Hebrew synonym of Âzer as some ignorant people write. It means that they both are not names for the same person. There are many verses in the Qur'ân-al kerîm in accord with those in the Torah and the Bible. In the thirtieth page of the Turkish version of his book, **Beyân-ul-haqq**, Rahmatullah Efendi 'rahmatullâhi 'alaih', one of the Islamic scholars of India, says, "Naskh; i.e., anything to be made invalid by Allâhu ta'âlâ, involves only the commandments and the prohibitions. In the commentatory book entitled **Ma'âlim-ut-tanzîl** al-Imâm al-Baghawî says that naskh did not occur in the qisas (narrations) and akhbâr (information) [or in scientific and experimental

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[1] In Arabic, the second noun, which is written for explaining the meaning of a noun, is called "atf-i-beyân." Its English counterpart is 'appositive'.

[2] These words are the names of literary arts that make a statement valuable.

knowledge] but only in the commandments and prohibitions. Naskh does not mean to change them; it means to inform about the expiration of their period of validity. The Qur'ân-i kerîm did not invalidate the whole Torah and Bible but a part of them." [There is some information about naskh in the final part of the thirty-fourth chapter.] The aforesaid âyat-i-kerîma needs ta'wîl (explanation) from that viewpoint as well.

Allâhu ta'âlâ declares in the hundred and thirty-third âyat of the Sûrat-ul-Baqara that Hadrat Ya'qûb's (Jacob's) sons said to him: **"And the creator of your fathers Ibrâhîm, Ismâ'il and Ishaq...."** This may come to mean that hadrat Ismâ'il is the father of Hadrat Ya'qûb. However, Hadrat Ya'qûb is the son of Hadrat Ishaq ''alaihis-salâm', who is the son of Hadrat Ibrâhîm ''alaihis-salâm'. And Hadrat Ishaq ''alaihis-salâm' is Hadrat Ismâ'il's ''alaihis-salâm' brother. Then, Hadrat Ismâ'il ''alaihis-salâm' is not Hadrat Ya'kûb's ''alaihis-salâm' father but his uncle. This means to say that in the **Qur'ân al-kerîm** an 'uncle' is called 'father.' It is written in the explanation of this âyat in many books of tafsîr that the word 'father' is used for uncle in various Arabic lexicons. It is written in many books that our Prophet used to call an Arabian villager and his uncle Abû Tâlib and also Abû Lahab and Abbâs, father. It has been a custom in every nation, in every language, in every age to use the word 'father' for uncle, for step-father, for father-in-law, and also for any protecting or helping person. Besides, Âzer was both the uncle and step-father of Hadrat Ibrâhîm. Also Fîrûzâbâdî confirms this fact in **Qâmûs** by saying, "Âzer is the name of Hadrat Ibrâhîm's ''alaihis-salâm' uncle. His father's name is Târuh." The statement, "The unanimity that Âzer is the uncle is unsound. According to the sound unanimity, Âzer is his father," is an unsound and worthless assertion against such a clear declaration in religious books. It results from misunderstanding the subtlety in the words of savants.

That the book entitled **Tafsîr-i-Baydâwî** gives the seventy-fourth âyat-i-kerîma of Sûrat-ul-An'âm its apparent meaning instead of making ta'wîl of it, (i.e. explaining it,) [or that the book entitled **Rûh-ul-beyân** provides a wrong ta'wîl of that âyat-i-kerîma and also of the hundred and fifteenth âyat-i-kerîma of Tawba Sûra,] cannot be something to be taken as a documentary example. Nor can it abrogate the unanimity among the savants of Tafsîr, the savants of Hadîth, the savants of Kalâm, and the Sôfiyya-i aliyya. For, Muhammad ''alaihis-salâm', alone, gave the **Qur'ân al-kerîm** its correct meanings and explained it correctly in

his hadîth-i-sherîfs. None of the Ashâb-i kirâm or the Tâbi'în-i 'Izâm thought of Âzer as the father when they heard this âyat-i-kerîma, nor did any of them say so. They inferred that he was his uncle. This is the belief held by the Ahl-i sunnat.

It is written in the final part of **Fatâwâ-i Khayriyya**: "It is written in **Qâmûs** that Âzer is the name of Hadrat Ibrâhîm's uncle. His father's name is Târuh. It is written as Ibrâhîm bin Târûh in **Târîh-i Hanbalî.** It says that Âzer is the nickname of Târûh. In **The Tafsîr of Jalâlayn** it is written that the name Âzer in the âyat is Târûh's last name. Ibni Hâjar writes in his revision of **Hamziyya:** 'Âzer was a disbeliever. It is declared in the **Qur'ân** that he was Hadrat Ibrâhîm's ''alaihis-salâm' father. People with heavenly books say that Âzer was not Hadrat Ibrâhîm's ''alaihis-salâm' own father, but he was his uncle, for the Arabs call the uncle father. So the uncle has been called father in the **Qur'ân.** Hadrat Ya'qûb has been addressed: **'The creator** [Allah] **of your father Ibrâhîm and Ismâ'il.'** However, Hadrat Ismâ'îl was Hadrat Ya'qûb's uncle, not his father. When the words of savants do not conform with one another, it is wâjib to explain an âyat in a manner agreeable with hadîths. Choosing the easier way, Baydâwî and others did not make ta'wîl of the âyat."

'Abdul-Ahad Nûrî Bey wrote a special booklet for proving the fact that Rasûlullah's parents were Believers. This booklet is in Turkish and consists of eighteen pages. It is kept with the call number '3612' in the Es'ad Efendi section in the library of Süleymâniye, Istanbul.

Hadrat Imâm-i Suyûtî 'rahmatullâhi ta'âlâ 'alaih' proves that Âzer was not Hadrat Ibrâhîm's father, and that he was his uncle, through documents in his book **Kitâb-ud-derj-il-munîfa.** This book exists in the Süleymâniye library. Its call number in the Raîs-ul-kuttâb Mustafa Efendi section is 1150.

It is written in **Anwâr-ul-Muhammadiyya** that it is stated in the hadîth-i-sherîf quoted by Hadrat 'Alî: **"From Hadrat Âdam to my father 'Abdullah, I always passed through married fathers and mothers. None of my fathers had any child through adultery, without nikâh."** Rasûlullah stated the names of his twenty-one fathers back up to Adnân, as follows:

His father is 'Abdullah. The fathers of 'Abdullah successively are 'Abdulmuttalib, Hâshim, 'Abdu-Menâf, Qussayy, Kilâb, Murra, Kâ'b, Luwayy, Ghâlib, Fihr, Mâlik, Nadr, Kinâna, Huzeima, Mudrika, Ilyâs, Mudar, Nizâr, Me'add and Adnân. All of them, with a brief description of each, have been written in

alphabetical order in the biographies section appended to the Turkish version of our book, **Endless Bliss**.

The passages announcing the purity of the ascendants of our Prophet in the book **Metâli'un-nûr** by 'Abdullah-i Rûmî, the annotator of the book Fusûs, are written in our book entitled **Ni'mat-i kubrâ.**

Hadrat Sanâullah-i Dahlawî [pâni-pûtî], who had deep knowledge in branches of Tafsîr, Hadîth, Fiqh, and Tasawwuf and who performed great services to mankind by showing them the way to endless bliss, says in the first and third volumes of **Tafsîr-i Mazharî** that the word **'Âzer'** in Sûrat-ul-An'âm is an atf-i beyân for the word **'Ebîhi.'** Documents stating that Âzer was Hadrat Ibrâhîm's ''alaihis-salâm' uncle and not his father are more tenable. In Arabia, an uncle is called father. In the **Qur'ân** Hadrat Ismâ'il ''alaihis-salâm' is called the father of Hadrat Ya'qûb, while, in actual fact, he is his uncle. Âzer's real name was **Nâhûr.** Nâhûr was formerly in the true religion of his ancestors. When he became Nimrod's vizier, he turned into a disbeliever, changing his faith for the world. Also, Fakhraddîn Râzî and most of the salaf-i sâlihîn have stated that Âzer was the uncle. Zerqânî, while explaining the book **Mawâhib-i ladunniyya,** writes the words: "Those who believe heavenly books and also historians have unanimously said that Âzer was the uncle," by Ibni Hajar-i Haytamî, as a document. Imâm-i Suyûtî says that Ibnî 'Abbâs has stated that Âzer was not Hadrat Ibrâhîm's father and that Hadrat Ibrâhim's father was Târûh. This statement of Ibni 'Abbâs has also been confirmed by Mujâhid, by Ibni Jarîr, and by Suddî with documents. Again, it is informed by Suyûtî, that also Ibni Munzîr clearly explains in his tafsîr that Âzer was the uncle. Imâm-i Suyûtî wrote a booklet stating that Rasûlullah's grandfathers, up to Hadrat Âdam were all Muslims. Despite this fact, Muhammad bin Ishaqq, Dahhâk, and Kelbî said that Hadrat Ibrâhim's father was Âzar whose other name was Târûh. "Ya'qub ''alaihis-salâm' had two names, too. His second name was Isrâil," they said. Also, Muqâtil and Ibni Hibbân said that Âzer was the nickname for Hadrat Ibrâhim's father, Târûh. As noted by Baghâwî, Atâ cites from Ibni 'Abbâs that when Rasûlullah wanted to know about his parents, the hundred and nineteenth âyat of Sûrat-ul-Baqara descended, declaring: **"Do not ask about the states of the inhabitants of Hell!"** Yet Ibni Jarîr states that this information is not dependable. If we should say that this information is true, then Ibni 'Abbâs stated his own supposition. And even if his supposition were true, it is not

explained clearly that his (Rasûlullah's) parents are in Hell. Even if they were in Hell, still they could not be said to be disbelievers, for there will be Muslims who will go to Hell. It is declared in a hadîth: **"As I am the best of you, so my father is better than your fathers."** The translation from the book **Tafsîr-i Mazharî** is completed here.

It is written in the **al-Hazar** section of the book **Uyûn-ul-Basâir**: "Qadî Abû Bakr Ibnul-Arabî 'rahmatullâhi 'alaih', one of the savants in the Mâlikî Madhhab, said that he who said that Rasûlullah's parents were in Hell would become accursed. Every Muslim has to avoid saying something that will hurt Rasûlullah. Allâhu ta'âlâ abominates a person who hurts him. Nothing could cause more bitter pain than saying that his grandfathers were disbelievers!"

It is written in the book, **al-Mustanad** (p. 33): "Al-Imâm as-Suyûtî proves that Âzer is the uncle, not the father of Ibrâhîm ''alaihis-salâm'. The hadîth-i sherîf: **'My father and your father are in Hell'** means that Abû Lahab is in Hell." The book, in its hundred and seventy-fifth page, refutes with documents the assertions of 'Alî al-Qârî, who slanders as-Suyûtî. Translation of these pages exists in the section Din Adamı Bölücü Olamaz (A Man of Religion Cannot Be A Separatist) of the book **Fâideli Bilgiler** (Useful Teachings).

60 – FINAL WORD OF SE'ADET-I EBEDIYYE

We come to know our surroundings through our five senses. If it were not for our sense organs, we would not know of anything. We would not even know of ourselves. We would not walk, find out anything, do anything, eat, drink, or live. We would not have parents, nor would we exist. If we thank our Allah ceaselessly only for our sense organs, still we will not have expressed adequate gratitude.

We call anything which affects our sense organs **being** or **existence.** Sand, water, the sun are all beings, for we see them. Sound is a being, too, for we hear it. Air is a being because we feel the air strike when we open our hand and wave it like a fan. Also, the wind strikes our face. Likewise, cold and hot are beings, for we feel them through our skin. Moreover, we believe in the existence of energies [powers], such as, electricity, heat, and magnetism. We perceive and comprehend that electric currents cause heat, electromagnetism, and chemical reactions; when heat occurs the temperature rises and when it decreases it gets cold. We also understand that a magnet attracts iron. We say that it is wrong to say, "I don't believe in the existence of air, heat or electricity because I don't see them." Although they are not seen, we perceive them or their effects through our sense organs. Therefore, we believe in many beings that cannot be seen. We say that things are not necessarily nonexistent because they are not seen. By the same token, it is wrong to say, "I don't believe in Allah. There are no such things as angels or genies. I would see them if they existed. Since I don't see them, I don't believe them." It is a statement contrary to mind and science.

As shown by science, beings that have weight and volume are called **"substances."** Accordingly, air, water, stone, and wood are substances. Light and electric currents are beings, yet they are not substances. Substances with shapes are called **"objects."** A nail, a shovel, pincers, and a pin are objects. They are all made of the same substance: iron. The cause that makes a stationary object move or that makes a moving object stop or that changes its movement is called **"force."** Unless a force acts on a stationary object, it remains stationary; it cannot move. Unless a force acts on a moving object, its movement does not change; it never stops.

Substances, objects, and energies existing in substances, altogether, are called **'âlam** or **nature.** Every object in nature continuously moves, changes. This means that every object is affected by various forces every moment, thus a change takes

place. The change that takes place in substances is called an **event.**

We see that some things cease to exist while other things come into being. Our ancestors, ancient people, as well as their buildings and cities, ceased to exist. And after us, others will come into being. According to scientific knowledge, there are forces affecting these tremendous changes. Those who deny Allâhu ta'âlâ say, "These are all done by Nature. Everything is created by the forces of Nature." If we ask them, "Have the parts of an automobile been brought together by the forces of nature? Have they been heaped together like a pile of rubbish which has been brought together by flowing water with the effects of waves striking from this direction and that? Does a car move with the exertion of the forces of nature?" Will they not smile and say, "Of course, it is impossible. A car is a work of art which a number of people have built by working together strenuously and by using all their mental abilities to design it. A car is operated by a driver who drives it carefully, using his mind and obeying the traffic rules?" Likewise, every being in nature is also a work of art. A leaf is an astounding factory. A grain of sand or a living cell is an exhibition of fine art, which science has explored to only a small extent today. What we boast about as a scientific finding and accomplishment today is the result of being able to see and copy a few of these fine arts in nature. Even Darwin[1], the British scientist whom Islam's adversaries present as their leader, had to admit: "Whenever I think of the structure of the eye, I feel as if I will go mad." Could a person who would not admit that a car is made by chance, by the forces of nature, say that nature has created this universe, which is entirely a work of art? Of course, he could not. Should he not believe that it has been made by a creator, who has calculation, design, knowledge, and infinite power? Is it not ignorance and idiocy to say: "Nature has created it" or "it has come into being by chance?"

Allâhu ta'âlâ created everything in the best form and for the most useful purposes. For example, He created this spherical earth one hundred and fifty million kilometres away from the sun. If He had created it at a distance longer than this, there would have been no warm seasons and we would have died from the cold. If He had created it at a distance shorter than this, it would have been very hot; as a result, no living creatures would have been able to exist. The air around us is a mixture of 21 % oxygen, 78 % nitrogen, and

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[1] Darwin died in 1299 [1882 A.D.].

0.0003 carbon dioxide. Oxygen comes into our cells, burns the food there so as to provide power and strength for us. If the amount of oxygen in the air had been more than this, our cells would have been burned by the oxygen, too; as a result, we would have become ashes. If its percentage had been less than 21, it would not have been adequate enough to burn the food in our cells, and again there would have been no living creatures. During rainy and thunderous days, oxygen mixes with nitrogen and nitrogenous salts are formed in the sky; they fall to the earth with the rain. They feed the plants. Plants are food for animals, and animals are food for human beings. Therefore, it is understood that our sustenance is produced in the sky and rains down from there. The carbon dioxide in the air stimulates the centres of the heart and breathing in the cerebellum; that is, it makes them work. When the amount of carbon dioxide in the air becomes less, our hearts will stop, and we will not be able to breathe. On the other hand, if its percentage increases, we will choke. The amount of carbon dioxide in the air should never be changed. In order to keep it in the same consistency, He created the seas. When the amount of carbon dioxide in the air increases, its pressure increases, too, and the excessive amounts are dissolved in the seas. After uniting with the carbonate in the water, it is converted into bi-carbonate. This goes down under the sea and forms a layer of mud there. When the amount of carbon dioxide decreases in the air, it leaves the mud, passes in the water, and then passes from water into the air. No living creature can live without air. That is why air is given to every living creature everywhere, free of charge, without any effort, and sent into their lungs. We cannot live without water either. He created water everywhere too. But, since it is possible to live without water for some time, it has been created in a way that forces people to look for it, and then to carry it away. Fa-tabârakallâhu ahsunal-khâliqîn! (fourteenth âyat of sûra Müminun: “There is no resemblance of those who say they create, to the exaltedness of Allah.”) Aside from man’s ability to utilize those facts above, how fortunate for them to be able to see and to understand them.

Statements and claims of those who say ‘chance existences’ about these countless beings created by Allâhu ta’âlâ with explicit order and harmony are ignorant and contrary to positive science. For example: Let us put ten pebbles numbered from one to ten in a bag. Let us then take them out of the bag one by one with our hand, trying to take them out successively, that is, number one

first, number two second, and number ten finally. If any pebble taken out does not follow this numerical order, all the pebbles taken out so far will be put back into the bag and we shall have to try again beginning with number one first. The probability of taking out ten pebbles successively in numerical order is one in ten billion. Therefore, since the probability of drawing ten pebbles in numerical order is extremely weak, it is surely impossible that innumerable kinds of orders in the universe should have come into existence only by chance.

If a person who does not know how to type presses on the keys of a typewriter, let's say, five times at random, to what extent would it be possible for the resulting five-letter word to express some meaning in English or any other language? If he wanted to type a sentence by pressing on the keys heedlessly, could he type a meaningful sentence? Now, if a page or a book were to be formed by pressing on the keys arbitrarily, could a person be called intelligent who expects the book or the page to have a certain topic by chance?

Things cease to exist all the time, while other things come into being as a result of them. But, according to the latest knowledge in chemistry, one hundred and five elements do not cease to exist; changes only take place in their electronic structure. Radio-active events have also shown that elements, and even their atoms, cease to exist, and that matter turns into energy. The German physicist Einstein even calculated the mathematical formula for this conversion.

The fact that things and substances have been changing and issuing from one another continuously does not mean that existence itself comes from past eternity. That is, one cannot say, "It will be as it has so far been." These changes do have a beginning. To say that the changes have a beginning means that the substances coming into being have a beginning, which in turn means that all of them have been created from nothing while nothing existed. If the substances were not first created out of nothing and if their issuing from one another went far back into eternity, this universe would necessarily be nonexistent now. The existence of the universe in the eternal past would require the pre-existence of other beings to bring it about, and those beings, in turn, would require others to pre-exist so that they could come into being. The existence of the latter is dependent upon the existence of the former. If the former does not exist, the latter will not exist, either. Eternity in the past means without a beginning. To say that

something existed in the eternal past means that the first being, that is, the beginning did not exist. If the first being did not exist the latter beings could not exist, and consequently nothing could exist. In other words, there could not be a series of beings each of which required the pre-existence of another for their own existence. Therefore, all of them would necessarily be nonexistent.

Hence, it has been understood that the present existence of the universe indicates that it has not existed since past eternity, and that there existed an original being, which had been created out of nothing. In other words, we have to accept the fact that beings have been created out of nothing and that today's beings are the result of a succession of beings coming from those first beings.

The book **Sharh-i Mawâqif** proves in deatil in the first section of its fifth chapter that there is a Creator who creates all classes of beings from nothing, that this Creator should be eternal, and should always exist, and that He should exist eternally without changing. Briefly, 'to change' means to become something else. When the Creator changes He becomes something else. His creativeness gets deranged. As explained in the third letter of the third volume of the book **Maktûbât** by Imâm-i Rabbânî, it is necessary that the Creator will never change and that He will always remain the same. Reasoning from what we have explained, the various classes of beings could not be eternal, and the unchanging Creator must be eternal, He must exist everlastingly. Therefore, there is a Creator who never changes and who is eternal. The name of this never changing creator is **Allah.** Allâhu ta'âlâ sent Prophets to men in order to make Himself known. A reasonable, understanding person who reads about the life, the superior qualities of Hadrat Muhammad, who is His last and highest Prophet, will at once realize that Allâhu ta'âlâ exists and that Hadrat Muhammad is His Prophet. He will eagerly become a Muslim.

It is called **having îmân** and **being a Muslim** to believe that Allâhu ta'âlâ exists, is One, and that Muhammad ''alaihis-salâm' is His Prophet and the most superior one of His Prophets, and his every word is true and beneficial. A person who believes these facts is called a **Mu'min** and **Muslim.** The words of Muhammad ''alaihis-salâm' are called **hadîth-i sherîf.** A person who does not believe any of those things clearly stated in the Qur'ân al-kerîm and hadîth-i sherîfs is called a **kâfir.** Those disbelievers who believe a history book written in ancient times by men as the words of Allâhu ta'âlâ are called **ahl-i kitâb,** that is, disbelievers with a

book. Jews and Christians are disbelievers with a heavenly book. Those who prostrate themselves before a statue or grave of a man who is known by them as great and believe that he is able to do everything are called **mushriks** or **idolaters.** Brahmins, Buddhists, and Zoroastrians are in this group. Those who believe in none of the religions are called **atheist** and **dahrî.** Communists and Freemasons and those who have fallen into their traps because they are religiously ignorant are in this group.

The knowledge which Muslims have to learn is called **'Ulûm-i islâmiyya** (Islamic knowledge). Islamic knowledge consists of two component parts. The first is **religious knowledge.** It is also called **'ulûm-i naqliyya.** This is the knowledge derived from four sources called **Adilla-i shar'iyya,** and are of two sections. The branches Tafsîr, Kalâm, and Fiqh of the knowledge of **Ulûm-i zâhiriyya** are written in their special books. The second one is **'Ulûm-i bâtiniyya.** There can be no changes in either of them. The second component part of 'Ulûm-i islâmiyya is **scientific knowledges** or **'Ulûm-i 'aqliyya.** It deals with the structures of matter and substances, and the alterations in them. They are discovered through experiments and calculations. Alterations in this aspect of knowledge is possible in course of time. Those disbelievers who changed religious knowledge to make it compatible with scientific knowledge are called **philosophers** and **reformers of religion.** These people believe in their minds, not the words transmitted. Muslims who try to corroborate religious knowledge with scientific knowledge are called **hukamâ.** The meanings of some verses in the Qur'ân al-kerîm and also some hadîth-i sherîfs are not clear and cannot be comprehended exactly. These kinds of verses and hadîth-i sherîfs were explained with different meanings by different Islamic scholars. Thus, seventy-three groups who believe differently some of the facts which are to be believed emerged. Among them, the only one group whose belief is correct is called the **Ahl-i sunnat** or **Sunnî.** Those who derived wrong meanings are called **heretics** or the ones who have deviated from the right path. Shi'îtes and Wahhâbîs are in this group. A person who tries to corrupt the beliefs of a Muslim by giving wrong meanings to scientific discoveries is called a **zindiq** or **sham scientist**.

Allâhu ta'âlâ created Paradise and Hell. He declared that He will fill them both. A great many human beings and genies will go to Hell. But he will put most of the creatures into Paradise, thus His mercy will exceed His wrath. Genies are more than ten times as many as human beings, and angels are more than ten times as

many as genies. Since all the angels will be in Paradise, creatures in Paradise will be more numerous.

Who will remain in Hell eternally? Those who do not perform salât? Those who commit sins? No! The enemies of Allâhu ta'âlâ will burn eternally in Hell. The Muslims who committed sins are not Allah's enemies. They are guilty human beings. They are like a naughty, guilty child. Will parents become an enemy towards their naughty child?

Hell consists of seven levels. The first level is the least vehement. But it is seventy times as vehement as worldly fire. Its name is **Jahannam.** Here, a group of the Muslims will be purfied of their sins. Heretical people will certainly be burned in Hell for some time.

Kâdî Zâde Ahmed Emîn Bey, who revised the book **Vasiyyetnâme** by Imâm-i Muhammed Birgivî, says: "The Muslim who will get out of Hell last will have burned for seven thousand years with the time measurement of the Hereafter. One year of the Hereafter is as long as a thousand worldly years."

The second level of Hell is more vehement. Its name is **Sa'îr,** People who interpolated the Torah will burn there **[Ibni 'Âbidîn].** These people do not believe in Hadrat Îsâ (Jesus), who is Allah's Prophet, and they slander this great Prophet by saying, "the son of an unknown father." They changed the **Tawrât,** thus defiling Allah's book, and after Hadrat Mûsâ, they martyred one thousand Prophets who were sent to advise them.

People who changed the Bible will burn in the lower third level of Hell called **"Seqar"** which is more vehement. For, they did not follow Hadrat Îsâ's commands and denied him by interpolating the **Injîl** (Bible). In addition, they have become worse than Jews – they have even become polytheists – by saying that there are three gods and that Îsâ is God **[Ibni 'Âbidîn].** [Some of them say that Jesus is the son of God.] Îsâwîs (real believers of Hadrat 'Îsâ) were not polytheists before Christianity was defiled and idolatry was mixed with it. Jews are farther away from Islam. **[Ma'rifatnâma** and **Tazkira-i Qurtubî]**

In the fourth level called **"Jahîm,"** those who worship the sun or the stars will be hurled. In the fifth level called **"Hutamah,"** those who worship fire or the ox will go. Buddhists and Brahmans will be tortured in the sixth level called **"Lazy,"** along with those with no religion, and polytheists.

In the seventh level called **"Hâwiyah,"** the very bottom, the most vehement level of Hell, munâfiqs and murtadds will burn.

The order of these seven levels is not the same in the books **Tafsir-i Mazharî** and **Gâliyya.** A person's going to Hell, that is, his being a disbeliever, becomes known at his last breath, when he dies. If an unbeliever, that is, a man without îmân, becomes a Muslim, or if a Muslim with many sins and crimes, or who is a holder of bid'at, repents, all such people become pure Muslims. They will not go to Hell.

Murtadds are irreligious people who are either ignorant or educated or who assume to be scholars or scientists after receiving a diploma, though they have been brought up with an Islamic education by Muslim parents. Since these poor people, who suppose that they have swallowed the ocean by tasting one drop from the sea of knowledge and science, know nothing of Islamic savants and religious knowledge; they make up imaginary meanings for the words which they heard at early ages and suppose that Islam is something like that. Thus, they deny Islam. They say that their mothers' and grandfathers' heads are full of cobwebs, that Muslims are "retrogressive," and that those who only run after what is worldly and those who have dived into dissipation are "enlightened and modern." They say "fanatical idiots" about those who think of the next world along with the world and who observe others' rights. They say, "This is the way of the world and so it goes. Paradise and Hell are empty words; who on earth has seen them? Whatever you can do here is to your benefit." No matter what happens to others, they only think of their own advantages, nafs and lusts. But they never cease talking about goodness and humanism in order to deceive and to get along well with everybody. As the most tragic and the basest of crimes, they strive to steal the îmân of youngsters, of Muslim children by deceiving them, thus dragging them along with themselves towards disasters.

Thousands of valuable books teaching the beliefs, commandments and prohibitions of the Islamic religion have been written, and many of these books have been translated into other languages and have been spread in all countries. However, heretical and short short-sighted people have always attacked the beneficial, blissful and illuminating principles of Islam; they have striven to blemish and change them and to deceive Muslims. I used to pity such people of the wrong path when I was only a child. I did not see why they should not see the truth and understand the greatness of the Islamic religion. I wanted everybody to find the right way, and to be saved from corruption and calamities in both

worlds, here and the Hereafter. I strove to serve people in this way. I requested Allâhu ta'âlâ imploringly to protect youngsters, the innocent and pure children, the sons of martyrs, from the corrupt books and words, to grant everyone success in learning Islam exactly and correctly as it is written in its main original sources.

Because religiously ignorant people cannot attack Islam through knowledge, medical science, cleanliness, or morals, they assault by means of base and cowardly lies and slanders.

How could Islam ever be defied through knowledge? Islam is the very essence of knowledge. Many parts of the **Qur'ân al-kerîm** command knowledge and praise men of knowledge. For example, it is purported in the ninth âyat of Sûrat-uz-Zum'ar: **"Is it possible that he who knows and he who does not know be the same? He who knows is certainly valuable!"** Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' statements praising and recommending knowledge are so numerous and so famous that even our enemies know about them. For example, in the books **Ihyâ-ul-'ulûm** and **Mawdû'ât-ul-'ulûm,** the following hadîth is written in a section stating the value of knowledge: **"Acquire knowledge even if it is in China!"** That is, "Go and learn knowledge, even if it is at the farthest place in the world and in the possession of disbelievers! Do not say, 'I don't want it; it is invented by disbelievers'." And it is stated in another hadîth-i-sherîf: **"Study and learn knowledge from cradle to grave!"** That is, an old man of eighty, one of whose feet is already in the grave, should sudy. It is an act of worship for him to learn. And once he stated: **"Work for the next world as if you were to die tomorrow, and work for the world as if you would never die."** He stated in a hadîh-i-sherîf: **"Little worship done with knowledge is better than much worship done without understanding."** Once he stated: **"The devil is more afraid of a savant than of thousands of ignorant worshippers."** A Muslim woman cannot go on supererogatory hajj without taking her husband's leave; she cannot set out on a journey or pay a visit, either. However, she can go out for the purpose of learning without his permission, if he does not teach her or allow her to learn. As is seen, though it is sinful for her to go on hajj without permission, which is a great act of worship liked by Allâhu ta'âlâ, it is not sinful to go out to learn without permission.

Then how can disbelievers ever attack Islam through knowledge? Will knowledge blame knowledge? Of course not; it will like, praise it. He who attacks Islam on the knowledge front

will suffer a defeat.

They cannot attack through science, either. ‘Science’ means ‘to see creatures and events, to observe and understand them, and to experiment and make the like.’ These three are commanded by the **Qur’ân al-kerîm.** It is fard-i kifâya to study scientific knowledge, arts, and to try to make the most up-to-date arms of war. Our religion commands us to work more than our enemies do. We quoted one of Rasûlullah’s very vivid statements commanding us to study science in one of the initial pages of our book. Then, Islam is a dynamic religion commanding us to study science, experiment, and to do positive work.

The enemies cannot attack through medical science, either. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ praised medical science in various ways. For example, he stated: **“Knowledge is of two kinds: physical knowledge and religious knowledge.”** That is, by saying that the most necessary kinds of knowledge are religious knowledge, which will protect the soul, and knowledge of health, which will protect the body, he declared that first of all it is necessary to try to keep the soul and the body healthy. This hadîth-i-sherîf is written in the three hundred and eighty-first page of the book **Riyâd-un-nâsihîn,** which also writes that it has been quoted from the book **Zubda-tul-akhbâr.** There are also scholars who say that these are the words of Imâm-i Shâfi’î ‘rahmatullâhi ta’âlâ ’alaih’. Every word of this great imâm is an explanation of âyat-i kerîmas and hadîth-i sherîfs. Islam commands us to learn physical knowledge before religious knowledge. For, all kinds of virtuous deeds can be done with a healthy body.

As is taught in all universities today, medical science is of two sections: the first one is hygiene, that is, the protection of health; the second one is therapeutics, the treatment of diseases. The first one is of primary importance. It is the first task of medical science to protect people against diseases, to safeguard their health. For the most part, a diseased person remains damaged and unhealthy, even if he is cured. Islam has guaranteed and ensured hygiene, the first task of medical science. In the second part of **Mawâhib-i ladunniyya,** it is proved through âyat-i-kerîmas that the Qur’ân-al-kerîm recommends both sections of medical science. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ used to correspond with Heraclius, the Greek Byzantine emperor. They used to exchange messages. We can read the words and the letters of both parties in books. The originals of the letters exist in the two hundred and thirty-eighth page of the Turkish translation of **Mawâhib-i ladunniyya.**

As the names of the ambassadors, together with their biographies and many events are obvious, who on earth, both learned and considerate, will say that these are lies, thirteen hundred years later? Their hostility towards the religion, their grudge against our Sayyid Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ must have covered their minds and ravaged their discernment to the extent that they cannot see the events, proofs or documents; so they do not hesitate to openly lie in order to deceive youngsters. Lying and slandering will disgrace, dishonour one in front of everybody! O our Allah! Your justice is very correct. Those who attack Islam, and thereby attack the comfort and peace of others, deserve eternal torment!

Once, Heraclius sent a few presents. One of these presents was a doctor. The doctor came to Rasûlullah and said, “Sir, His Excellency sent me to serve you. I will examine your patients free of charge.” Rasûlullah accepted him. He ordered the Muslims to give him a home, and it was carried out. Every day they brought him delicious food and drinks. Days, months passed, but no Muslim visited the doctor. Ashamed, the doctor came to Rasûlullah and said, “Sir, I came here to serve you. Up to now, no patient has visited me. I have just sat idly, eating and drinking. Let me go back now.” Upon his request, Rasûlullah smiled and said, **“It is up to you! If you would like to stay longer, it is the first duty of a Muslim to serve a guest, to show honour to him. If you would like to go, good luck! Only, let it be known that nobody will visit you if you stay here for years, since my Ashâb do not become ill! The Islamic religion has shown the way of how not to become sick. My Ashâb are extra careful about cleanliness They do not eat anything before getting hungry, and they leave the meal table before becoming satiated with food.”** It is seen that a Muslim, that is, he who obeys the commandments of Islam, does not suffer from illness. Those Muslims who suffer from illnesses are those who do not learn and carry out the commandments. Yes, the illness of death will come to everybody. This illness is a blessing upon Muslims. It is the herald of the voyage to the next world. It is an alarm for getting ready, repenting and saying one’s last will. Allâhu ta’âlâ has rendered various diseases the causes of death. Everybody will catch a disease when the appointed time of death comes:

Since there is death in the world,
A headache is no more than a pretext.

The life of a person who follows the path shown by Islam and

who does not commit human faults or spiritual faults does not pass with an illness! But, everybody, except Prophets, may follow his nafs and thereby commit sins. Allâhu ta'âlâ awakens sinful Muslims from unawareness by warning them through illness, paucity, and disgrace.

Religiously ignorant people cannot attack Islam through cleanliness, either. When some youngsters among the Tâbi'în asked the Ashâb-i kirâm 'ridwânullâhi ta'âlâ 'alaihim ajma'în', "Allâhu ta'âlâ loves you. He praises you in the **Qur'ân al-kerîm.** What is the reason for this love? Tell us, and we will be like you, so that He will love us, too," they answered, "He loves us because we have been extra careful about being clean." Allâhu ta'âlâ declares at various parts of the **Qur'ân al-kerîm: "I like cleanly people."** A person who has seen the beautiful and luminous face of Rasûlullah 'sall-Allâhu 'alaihi wa sallam' is called a **"Sahâbî."** When there are more than one of them, they are called **"Ashâb."** Those who did not see the Most Beautiful but who saw a Sahâbî are called **"Tâbi'în.** Muslims do not enter mosques or houses with their shoes on. Therefore, the floors and carpets are clean and dustless. Every Muslim has a bath in his home. His body, his underwears, and his food are always clean. Therefore, they don't have microbes or diseases. There is no bath in the palace of Versaille, which the French boast about to the world. Disbelievers are dirty.

They can never attack Islam through morals and virtue, justice or the values of humanity, either. The Islamic religion is thoroughly moralistic and virtuous. Goodness, justice, and generosity, which the Islamic religion commands towards friends and enemies, are so high that they bewilder minds. The events of the past fourteen centuries have well demonstrated this fact to Islam's enemies as well. Of the innumerable documents let us cite one which we remember:

In the archives of the Museum of Bursa, it is written in the records of a lawcourt belonging to a period of two hundred years ago: "Muslims built a mosque on an area near the Jewish quarter of a town in Altı Parmak. The Jews said, 'The place belongs to us; you shouldn't have built it here.' So it became a case to be judged in a court. After it was understood that the area belonged to the Jews, the court decreed the mosque to be demolished and the land to be given back to the Jews; the decree was carried out." What justice!

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"I was sent to**

perfect good habits and to spread good morals over the world.” It is stated in a hadîth-i-sherîf: **“Of you, the one with exalted îmân is the one with beautiful moral quality!”** Even îmân is measured with morals! [The beautiful moral qualities in Islam are written in the book **Ethics of Islam**.]

Since some ignorant people who are against Islam can never attack through morals, they concoct base plans to deceive Muslim children through lies and slanders, thus stealing the belief of these innocent youngsters. Most of the time, they disguise themselves as Muslims and pretend to be Muslims by performing salât without a wudû’ or ghusl or by financially supporting mosque-building societies. They strive to make them believe their lies, tricks and fables.

Our Prophet tells us what to do in order not to fall into the traps of disbelievers. He states: **“There is Islam where there is knowledge. There is disbelief where there is no knowledge!”** Here, too, he commands knowledge.

Then, in order not to be deceived by disbelievers, there is no other way than learning our religion.

From where shall we learn our religion? From the articles, radio broadcasts, movies or newspapers which the enemies of religion have prepared with lies and slanders in order to deceive youngsters or translated from books written by priests or freemasons? Or shall we learn it from those ignorant people who, with the purpose of earning money, publish incorrect books and translations of the **Qur’ân?** In Ramadân, in 1960, the Radio of Moscow attacked Islam insolently through very base and loathsome lies. The enemy’s motion pictures misrepresent the lives of Prophets ‘’alaihis-salâtu wa-t-teslîmât’ and Islamic history as loathsome by fabricating pictures. Muslims watch these corrupt pictures, assume that they are true, and thereby their faith, imân becomes depraved. The enemy’s radio, motion pictures, and magazines continue to proliferate. From where shall we learn our religion so that we can defend ourselves from these attacks?

Whom does a person who has trouble with his eyes resort to? To a dustman, a porter, a lawyer, a teacher of mathematics, or to a doctor who is an eye specialist? Of course, he goes to the specialist and learns its remedy. And he who is seeking ways to save his faith and îmân should go to a religion specialist, instead of resorting to a lawyer, a mathematician, a newspaper or movies. Where and who are the religion specialists? Are they the translators who learn Arabic in Beirut, Syria, Iraq or Egypt? No. Religion specialists are

now under the ground! It is very hard to find them on the earth today!

To be a religious savant, it is necessary to know contemporary knowledge of science and art at the graduate level in the faculties of science and letters, to receive a doctorate degree in these branches, to know the **Qur'ân al-kerîm** and its meaning by heart, to know thousands of hadîths and their meanings by heart, to be specialized in the twenty main branches of Islamic knowledge, to know well the eighty sections of these branches, to have efficiency in the delicate points of the four Madhhabs, to have attained the grade of ijtihâd in these Madhhabs, and to have attained the highest grade of Tasawwuf called **"Wilâyat-i Khâssa-i Muhammadiyya."** Where is such a savant now? I wonder if those who are known as religious men and who know Arabic perfectly could read and understand the books written by those great people? If there were such a savant today, no one would be able to attack the religion, and the false heroes who bluster shameless slanders would look for a place to take shelter. Formerly, in madrasas and mosques, contemporary scientific knowledge was taught. Islamic savants used to be brought up so as to become well versed in scientific knowledge. The **Tanzîmat Kanunu** (Reorganization Law), which the freemason Reshid Pasha prepared in cooperation with the British Ambassador and announced on 26 Sha'bân 1255 [1839 A.D.], during the reign of Sultan 'Abdulmejîd, prohibited the instruction of scientific subjects in madrasas. This was the first step taken towards the stratagem of educating ignorant men of religion.

Once there were many such savants. One of them was Imâm-i Muhammad Ghazâlî 'rahmatullâhi 'alaih'. His work is a witness to his depth in religious knowledge and his high grade in ijtihâd. He who reads and understands these writings of his will know him. He who does not know him will attempt to impute his own defects to him. To understand a savant, one has to be a savant. He was specialized in all the branches of the scientific knowledge of his time, too. He was the Rector of Baghdâd University. After learning Greek, the second language of that time, in two years, he examined Roman and Greek philosophy and science, and proclaimed their errors, their disgrace in his books. He wrote about the rotation of the earth, the structure of matter, the calculations of solar and lunar eclipses and many other technical and social facts.

Another Islamic savant was Imâm-i Rabbânî Ahmad-i Fârûqî.

It has been unanimously stated by religious authorities that his depth in religious knowledge, his high grade in ijtihâd, and especially his perfection in Tasawwuf were above mind's ability to comprehend. The books that have appeared recently in the United States have begun to be illuminated by the rays of this sun of happiness. Imâm-i Rabbânî 'rahmatullâhi 'alaih' was specialized in the scientific knowledge of his time, too. In the two hundred and sixty-sixth letter of the first volume of his book **Maktûbat,** he writes: "My son Muhammad Ma'thûm has recently completed reading the book **Sharh-i Mawâqif.** During his lessons, he has understood well the errors and the defects of the Greek philosophers. He has learned many facts." This is a scientific book and has been taught until recently in the high (university) division of Islamic madrasas. **Mawâqif** was written by Qâdî 'Adûd and this, (that is, the book mentioned above by Imâm-i-Rabbânî), is the revision of it by Sayyid Sherîf Alî Jurjânî [740-816 A.H. (1336-1413 A.D.)]. A great Arabic work of about a thousand pages, it explains all the scientific knowledge of that time. The book is divided into six parts, each of which contains different sections. In the second paragraph of the third chapter of the first section of the fourth part, it proves that the earth is spherical, and in the sixth paragraph, it proves that it rotates from west to east. It also gives valuable information about atoms, various states of matter, forces and psychological events.

Europeans have derived most of their scientific knowledge and its basis from Islamic books. While Europeans assumed that the earth was flat like a tray surrounded by a wall, Muslims had known that the earth was spherical and was rotating. This fact is written in detail in the books **Sharh-i Mawâqif** and **Ma'rifatnâma.** They measured the length of the meridian in the open plain of Sinjar between Mûsul and Diyâr-i Bekr, finding the result as it is found today. Nûr-ud-dîn Batrûjî, who passed away in 581 [1185 A.D.], was a professor of astronomy at the Islamic University of Andalusia. He wrote today's astronomy in his book **al-Hayât.** When Galileo, Copernicus and Newton said that the earth rotated after learning this fact from Islamic books, they were deemed guilty for their words. Galileo was judged and imprisoned by priests. Until the Tanzîmât (reforms of 'Abdulmejîd in 1839), scientific lessons had been being taught in madrasas. Enlightened men of religion had been being educated. They had been guiding the world. When scientific lessons were abrogated, explorations and inventions stopped. The West began to gain on the East.

Today, we will learn our religion from the books of those great savants. Religious knowledge can be learned from the Ahl-i Sunnat savants or from their books. It cannot be acquired through kashf or inspiration. He who reads their books will both learn knowledge, and his heart will be purified.

Useful things providing men with a healthy, salutary, comfortable and cheerful life (in this world) and endless happiness in the Hereafter are called **Ni'met** (blessing). Allâhu ta'âlâ, being very compassionate, created all the blessings His born slaves would need. And through His heavenly books, which He revealed to His Prophets, He instructed us on how we should use and utilize them. These instructions are called **Dîn.** If any person, Muslim and disbeliever alike, leads a life in conformity with these books, he will enjoy comfort and peace in the world. A drugstore carries hundreds of medicines. And each of these medicines has a set of instructions packed with it. A person who uses the medicine as it is prescribed in the instructions will benefit from it. He who does not follow the instructions will suffer harm. Likewise, a person who lives compatibly with the Qur'ân al-kerîm will benefit from the blessings.

It is necessary to be a Muslim so that you can attain happiness in this world and in the Hereafter, while living peacefully and joyfully. One who has faith and performs his acts of worship is called a Muslim. Having faith means to believe in six certain essentials and all of the commandments and prohibitions. Allâhu ta'âlâ is pleased with those who are true Muslims. A true Muslim is loved by Allâhu ta'âlâ. Being a true Muslim requires you to have the faith taught by the Ahl-as-Sunna savants, and to worship correctly and sincerely. Allâhu ta'âlâ has promised that He will love such people, that He will inspire fayds and nûrs into their hearts in the world and that in the Hereafter He will give **thawâb** (blessings) as a reward for the acts of worship performed correctly and sincerely. Worshipping means doing the commands (fards) and taqwâ means avoiding the prohibitions (harâms). Performing an act of worship correctly requires learning how it is to be done, and performing it by following the instructions you have learned. Ikhlâs means to do every act of worship for the grace of Allâhu ta'âlâ only. Worshipping Allâhu ta'âlâ is done by giving away one's property and by worshipping physically. For example, performing pious and charitable deeds, saving Muslims from trouble, remembering Allâhu ta'âlâ, and asking for forgiveness (tawba) are all forms of worship. There is no ikhlâs (sincerity) but riyâ

(hypocrisy) in the worship which is done to obtain property, rank, respect or fame. Such worship is not rewarded with blessings. It will be a sin and a cause for being tormented. Dark stains develop in the hearts of those who commit harâms or bid'a (heresy), and also in the hearts of those who are the friends or neighbours of disbelievers or lâ-madhhabî individuals. Imâm-i Rabbânî 'rahmatullâhi 'alaih' says in the fifty-ninth letter of the first volume of his book **Maktûbât**: "When beginning any worship, all Muslims must keep in their minds the intention of performing an act for Allâhu ta'âlâ's grace. Allâhu ta'âlâ has ordered them to do so, and He loves it. Hence, they will perform that act sincerely. However, all good deeds and favours should be done with sincerity (Ikhlâs), and this sincerity must come immediately from the heart. A good intention and ikhlâs are obtained with difficulty and by disciplining oneself, and the results are never permanent. Gradually the desires of the nafs settle in the heart. Owners of permanent ikhlâs are called **Mukhlâs.** Those who have inconstant ikhlâs and who strive to obtain ikhlâs are called **Mukhlis.** It is easy and sweet for a mukhlâs to worship. This is because there are no desires of the nafs or anxiety from the devil in their hearts. This kind of ikhlâs can only come into one's heart through the heart of a Walî." While beginning to worship one can obtain inconstant ikhlâs by fighting against one's nafs and the devil. Doing worships with this ikhlâs causes the nafs to become weak in process of time. This, in turn, brings about permanent ikhlâs. However, to attain permanent ikhlâs takes years.

As we now know, ultraviolet rays kill microbes. Tuberculous patients have their lungs cleaned through radio therapy in sanitariums. As ultraviolet rays clean the lungs, likewise, there are rays that clean the heart. These rays are called nûr and fayz. The heart's sickness is its following the nafs, liking and being fond of the harâms. The sun radiates ultraviolet rays. And the source that radiates nûr is the heart of a Walî. The hearts of the Awliyâ are like full moon. The moon reflects the rays which it receives from the sun. And the hearts of the Awliyâ radiate to the world the nûr which they receive from Rasûlullah's blessed heart, which radiates energy like the sun. The Awliyâ are dead. And the ones living today are not known. But, when man dies, his heart and soul do not die with him. In fact, they become stronger because they have gotten rid of the cage of the body. Today, there are electro-magnetic waves everywhere, in every room. But we do not perceive them. A receiver, e.g. a radio, is necessary to receive

them. Also, there are rays of nûr everywhere. But we do not perceive them, either. Some force or some means is necessary to receive them and to make use of them. Again this receiver is the heart. The heart is like a substance with phosphorescent properties. Dispensing nûr it has received, to dark hearts, it causes them to shine. The longer a Believer lives and the better he becomes in worshipping and taqwâ, the more nûrs will his heart contain. However, receiving these nûrs and fayds abundantly requires loving a Walî. And if he brings himself into favour with him by attending his sohbat and keeping him company, he will receive even more fayd.

By "the heart," we do not mean the piece of flesh on the left hand side of our chest, which also is called "heart," and which animals have, too. The heart proper to man is different. The heart is an invisible force. It is noticed through its effects. An electric current is not seen, either. But, because it causes the resistance wire to radiate light by heating it up when it passes through the bulb, we understand that it exists in the bulb. However, electricity is not matter. It does not occupy a place. And the force which we call "the heart" is not matter, either. It does not occupy a place. Since its effects are seen in a piece of flesh, which also is called the "heart," we say that its place is in the heart.

[If the defects of a person's heart or of its valves cannot be corrected through a surgical operation, the healthy heart of another person who is about to die is transplanted to him. As we often hear, persons with transplanted hearts die within a few days. Supposing that they should go on living, their insubstantial properties, which we also call "the heart," do not change; no change occurs in their hearts or souls. A person with a transplanted heart or any other organ does not get any younger. He keeps on getting old.]

Electricity is conducted through copper wires. The sender and the receiving set of a radio are attached to each other through electromagnetic waves. It is written in the twentieth letter of the fourth volume of the book **Maktûbât** that what attaches hearts to one another is love. When a person sees a Walî and talks with him or reads his books, he loves him, seeing that he adheres to Islam perfectly, that his knowledge is like an ocean, that he has excellent morals, and that he does favours to everyone. Since he loves Rasûlullah, he also loves the person who is in his way. But, loving these good characteristics of his is not sufficient. He has to know very well and love the owner of these good characteristics. For,

hypocrites, disbelievers, and freemasons can have the same good qualities, too. So, it is necessary to know that he is a murshid, to recognize his face, figure and physiognomy. It must be a pleasure for one to see and dream of him by heart. This is called performing **râbita**. By always performing râbita towards him, it will be as if he were seeing him. Everything that has an effect on sense organs has an effect on the heart, too. As seeing something beautiful has an effect on the heart, so thinking of it will have an effect on the heart and the heart will enjoy it. That is, performing **râbîta** will be like being with him.

The more the love, the more light will he receive. Hadrat 'Ubeydullah-i Ahrâr said: "While attaching the heart to property, to goods and to every kind of worldly affairs is not considered a crime, why should it be a crime to attach the heart to a Mu'min (Muslim)?"

Suppose we put a mirror against the sun, a second mirror against this, a third one against the second one, and a fourth one against it...; the sun will be seen in each of the thirty mirrors put in such an order. For, each mirror reflects the sun to the other. By the same token, the heart of each of the Ashâb-i kirâm ''alaihimurridwân' was brightened like a mirror by the nûr radiated by the blessed heart of Rasûlullah 'sall-Allahu 'alaihi wa sallam'. Seeing his beautiful moral qualities, hearing his sweet words, witnessing his mu'jizas, and watching his luminous face, they loved him very much. They tried to be like him in everything they did. Each of them would have sacrificed his life upon one signal on his part. By spreading abundant nûr, which they thus received, to the young hearts attached to them, they purified these hearts. This nûr was passed from these hearts to those of other youngsters who were attached to them. Thus, for thirteen hundred years, being radiated by the hearts of the Awliyâ, his same nûr purified the hearts attached to these hearts and thereby brightened them like mirros. That is, the eyes of their hearts were opened. The fortunate people who were blessed with this lot were called **Walî** or **Awliyâ** (those whom Allah loves).

Mazhar-i Jân-i Jânân, the 'Qutb' of his time and a great Walî, says: "I attained all of what I gained by loving my murshids (religious teachers) very much. The key to all kinds of happiness is to love those whom Allah loves." And Hadrat 'Alî Râmitenî 'radiy-Allâhu ta'âlâ sirrahul'azîz' says: "The hearts of people who devoted themselves to Allah are nazarghâh-i-ilâhî, (i.e. place where Allâhu ta'âlâ turns His Attention to.) People who have

managed to enter those hearts will get a share from that Attention."

The heart is dependent both upon the nafs and upon the sense organs and is attached to things which the sense organs are preoccupied with. When man sees something lovely, hears a beautiful voice, or tastes something sweet, the heart becomes attached to them. Man cannot help this attachment. Also, when man reads something beautiful, the heart becomes attached to the author and its meaning. By 'beautiful and sweet', 'what comes beautiful and sweet to the heart' is meant. Most of the time, man cannot identify real beauty. He confuses what appears beautiful to the nafs with what appears beautiful to the rûh. If the heart is sound, it recognizes beauty and loves it. Valuable things such as âyats, hadîths, words of the Awliyâ, prayers, and tesbîhs are originally beautiful. They are very sweet. The heart, after its attachment to the nafs decreases and it is released from the bondage of the nafs, it will love them too. When a man reads or hears them, his heart becomes attached to them without his awareness of it. When this person reads the Qur'ân al-kerîm or listens to it being read or makes dhikr, his heart loves Allâhu ta'âlâ. To release the heart from the bondage, from the oppression of the nafs, it is necessary to oppress the nafs and strengthen the heart. This is possible only by obeying Rasûlullah. If a person who has released his heart from the paws of his nafs by following Muhammad ''alaihis-salâm' observes a Walî, he will realize that he is a beloved born slave of Allah and a (spiritual) heir to the Messenger of Allah. Since he loves Allah very much, he will also love very much whomever Allah loves. But loving is not easy. Many people have ended up in perdition as a result of confusing things loved by the nafs with real beauties loved by the soul (rûh).

He who does his best to attain love of Allâhu ta'âlâ is called a **Sâlih.** He who has already attained this love is called an **'Ârif** or **Walî.** He who is a means for others to attain love of Allâhu ta'âlâ is called a **Murshid.** These three people are called **Sâdiq**. It is purported in the thirty-first âyat of Sûra-t-u-Âl-i-'Imrân: "**Tell them!: 'If you love Allâhu ta'âlâ, adapt yourselves to me! For, Allâhu ta'âlâ loves people who adapt themselves to me**.' " The symptom of loving Allâhu ta'âlâ is to adapt oneself to His Messenger. To adapt oneself (to His Messenger) means to obey His commandments and prohibitions. His commandments and prohibitions are called **Ahkâm-i-islâmiyya**. A person who claims to love Allâhu ta'âlâ has to adapt himself to Islam. A person who

has adapted himself to Islam is called a **Muslim**. Allâhu ta'âlâ has commanded Muslims to love one another, and not to love disbelievers, munâfiqs, and murtadds. Consequently, it has become an essential of îmân to love people who love Allâhu ta'âlâ, which is called **hubb-i-fillah** (love for the sake of Allah), and not to love enemies of Allâhu ta'âlâ, which is called **bughd-i-fillah** (hostility for the sake of Allah). A non-Muslim is called a **kâfir** (disbeliever, unbeliever). A person who reneges on Islam and becomes a non-Muslim is called a **murtadd** (renegade, apostate). An unbeliever who pretends to be a Muslim although he is a non-Muslim is called a **munâfiq**. It is one of the essentials of îmân (being a Believer) to dislike these three people, all of them. It is purported in the hundred and twentieth âyat of the Sûrat-ut-Tawba in the **Qur'ân: "O Believers! Always, at all times be in company of Sâdiqs!"** This âyat-i kerîma commands doing the râbita. It is declared in a hadîth: **"All the blessings and nûr which Allâhu ta'âlâ poured into my heart, I have poured them into Abû Bakr's heart."** Because Abû Bekr 'radiy-Allâhu ta'âlâ 'anh' was ahead of all others in taqwâ and worshipping and because he realized better than anyone else did how great Rasûlullah was so that he himself was a mere nothing when compared with the Messenger of Allah, and because he won Rasûlullah's love more than anyone else did, more fayds came to him than did to anyone else and he received all the fayds coming. As is understood from these and the like, our religion asks us to keep company with the Awliyâ, and to learn Rasûlullah's path from them.

The Ashâb-i kirâm (the companions of the Prophet) and the Tâbi'în-i izâm (people who saw the Ashâb-i kiram) are called **Salaf-i sâlihîn.** The Ahl-as-Sunna savants who succeeded them and who lived until the end of the four hundredth year of the Hegira are called **Halaf-i sâdiqîn.** Halaf-i sâdiqîn always followed the Salaf-i sâlihîn in the knowledge pertaining to faith, deeds and heart; they never deviated from the way of the Salaf-i sâlihîn. It appeared to be impossible to see insân-i-kâmils (perfect guides) after the year fourteen hundred, just as was the fact that there had been no mutlaq mujtahids (absolute mujtahids) left after the year four hundred. Until Doomsday, however, there will be mujaddids 'rahmatullâhi ta'âlâ 'alaihim ajma'în', who may not have attained the grades of Awliyâ or mujtahids, on the earth. These mujaddids will spread the books of the mujtahids all over the world and restore the teachings of the Ahl as-Sunna and the right way, which will have been forgotten by people. They will answer the slanders

and lies of the people of bid'at (heretics), false men of Tasawwuf, zindîqs, and impostors of science and religion, with whom the entire world will be rife. People who find and read the books of the mujaddids will attain happiness in this world and in the Hereafter.

Sultân Mahmûd Ghaznawî, the founder of the Ghaznawî Empire, which was a great Islamic empire, was born in 357 and died in 421 A.H. in Ghazna. One day, this great emperor of Asia visited Hadrat Abul-Hasan-i Kharqânî, one of the higher ones of the Awliyâ. In the course of their conversation, he asked him, "What kind of a person was your leader Bâyazîd-i Bistâmî?" Hadrat Shaikh answered him, "Bâyazîd was such a perfect Walî that those who saw him attained the right way. They joined people loved by Allâhu ta'âlâ." Sultan Mahmûd did not like this answer. He said, "People such as Abû Jahl and Abû Lahab saw Rasûlullah, the Sayyid of the universe, many times. Despite this fact, they did not come round to the right course. How can you say that those who saw your shaikh came round to the right course?" He meant to say, "Was your shaikh higher than our Sayyid, Rasûlullah? Do you mean to say that those who saw your shaikh escaped disbelief, while those who saw Hadrat Muhammad, Sayyid of both worlds, the most superior of the superiors, Allah's beloved Prophet, did not escape it?" Hadrat Abul Hasan said, "The idiots Abû Jahl and Abû Lahab did not see Allah's beloved Prophet, our Master Muhammad, who is the highest of mankind. They saw Muhammad, who was the orphan of Abû Tâlib, and the son of 'Abdullah. They saw him from that point of view. If they had seen him as Abû Bakr Siddîq did, they would have escaped disbelief, thus attaining perfection like him. Allâhu ta'âlâ, to point out this subtlety, declared in the one hundred and ninety-seventh âyat of Sûrat-ul-A'râf: **"You see them look at you. They cannot understand you. They do not see your superiority."** Sultân Mahmûd Khân 'rahmatullâhi ta'âlâ 'alaih' liked this answer very much. His respect and love for religious savants increased.

No matter what one's rank or position, it must be understood that he who attacks Islam is ignorant religiously; he knows nothing about the Islamic religion.

A fortunate person who reads and understands the book **Se'âdet-i Ebediyye**[1] will both learn religious knowledge and get to

[1] I.e. the six fascicles of **Endless Bliss**.

know Imâm-i Rabbânî; thus, his heart becoming inclined, he will become attached to him. Receiving the nûr which he (Imâm-i Rabbânî) radiates over the world, he will, unknown to himself, begin to approach perfection. As an unripe watermelon ripens and sweetens under the rays of the sun, so will he mature, thus becoming a perfect person. He will note the changes in his views of the world and life. He will begin to experience some hâls, dhawqs and sweet dreams. He will begin to dream of Imâm-i Rabbânî and of the other Awliyâ, of the Ashâb-i kirâm and of Rasûlullah, to see their faces when awake, and even to talk with them. His nafs being freed from unawareness, he will begin to experience the taste of salât and to take pleasure from worshipping. He will now hate sins, things that are harâm and bad habits. He will form good habits. He will do favours to everybody. He will be useful for society, for people. He will attain, and will also make others attain, eternal felicity. As Hadrat Sayyid Sherîf Jurjânî, one of the great savants of the Hanafî Madhhab, writes at the end of **Sharh-i mawâqif** and at the beginning of **Hâshiyatu Sharh-ul-matâlî'** and in **Berîqa,** p.270, the figures of the Awliyâ show themselves to their murîds even after their death and give them fayd. To see them and receive fayd is not easy; it is necessary to hold the belief of Ahl as-sunnat by learning it from books, to obey the Ahkâm-i-islâmiyya, and to like and to respect the Awliyâ. It is written in the book **Maraj-ul-bahrayn:** "All great men of Tasawwuf were Sunnî Muslims, None of the holders of bid'at attained the Ma'rifat of Allâhu ta'âlâ. The nûr of Wilâyat did not enter their hearts. The darkness of bid'ats, in practices pertaining to worship as well as in tenets of belief, prevented the nûr of Wilâyat from entering their hearts. Unless the dirt of bid'at is removed from the heart, and if the heart is not ornamented with the Ahl-i sunnat belief, the rays of the sun of haqîqat will not enter the heart. Such a heart will not be illuminated by the nûr of yaqîn." See **Mekâtîb-i sherîfa,** letter 69.

It is written in **Irshâd-ut-tâlibîn**: "When a Murshid-i kâmil dies, he does not stop giving fayd. He gives more. But, men's contact with the dead is unlike their contact with the living. For this reason, little fayd is received from the soul of a dead one. Those who have reached Fanâ and Baqâ have extensive relations with a dead one, almost as well as when he was alive. Therefore, they get much fayd; yet still they get more when the latter is alive. Murshids facilitate those in their company to adhere to the Ahkâm-i-islâmiyya, and inspire them with love and respect through all their

manners and words, thus causing them to receive more fayd." As is seen, it is necessary to look for a murshid. Though a faithful and pure Muslim can receive fayd from the Awliyâ, dead or alive, the living Awliyâ will instruct him on the tasks that he has to do. He will correct his faults, thus it will become for him easy to receive much more fayd. On the contrary, the dead cannot say anything. They cannot show him the way. They cannot correct his faults. His receiving fayd dwindles and eventually comes to an end. He cannot be taught through inspiration or dreams by the dead. Delusion, fancy or the devil may interfere in the inspirations and dreams. And the inspirations and dreams in which they do not interfere may be connotative and in need of an explanation; the correct ones cannot be distinguished from the false ones. The gain may be very valuable, but the loss will be much more dangerous. Nevertheless, in case a person cannot find a true murshid, he should not fall into the traps of false and ignorant murshids. Rather, he should try to receive fayd from the souls of the dead ones. For attaining this, it is necessary to have the Ahl-i sunnat belief and to obey the Ahkâm-i-islâmiyya, to read books written by real scholars, and to make **sohbat** with those who read the books of true Islamic savants. A little child likes its mother best and trusts in her. When it becomes wise enough, it trusts its father more, relies on him and gets use from him. When it begins going to school or to work, it adheres to its teacher or master and gets use from him. Allah's divine way is so. Likewise, the earnings of the soul are acquired first through parents and then through the murshid and then through Rasûlullah 'sall-Allâhu 'alaihi wa sallam'.

Question: Since no Murshid-i kâmil has been seen after the first half of the fourteenth century of the Hegira, why don't we attach our heart to the heart of Rasûlullah, and thereby receive his strong nûr, instead of attaching our heart to the hearts of past Walîs by reading their words and thus knowing them? Besides, isn't it an essential of îmân to be attached to him, that is, to believe and love him?

Answer: No doubt it is better to follow Rasûlullah directly 'sall-Allâhu ta'âlâ 'alaihi wa sallam', and after his passing, to follow his holy soul. In fact, this is even necessary and wâjib. In the 81st letter of the book **(Mekâtîb-i sherîfa),** it states: "Thinking of a Walî as an eyeglass, we should look at Rasûlullah and Allâhu ta'âlâ through

this eyeglass.” To find a Walî or his books, to know him, to do râbita with him is actually for the purpose of becoming attached to the sacred soul of Rasûlullah ‘sallAllâhu ta’âlâ ’alaihi wa sallam’. By merely reading or hearing about a person, it is difficult for one to dream of his figure or his physiognomy, since one has never seen him before. Not the desired one, but someone else may be seen in this case. That is why râbita is not practised with Rasûlullah. It would be kufr to believe someone else to be Rasûlullah. There is no such danger when practising râbita with the Awliyâ. A person who practises râbita with a murshid-i kâmil will have with the heart looked into his blessed heart. Therein, he will see the blessed heart of Rasûlullah. Thus, he will have practised râbita with Rasûlullah. This is the only way the ignorant, the heedless, like us, do râbita with Rasûlullah. Through this kind of râbita, after receiving fayd from Rasûlullah, it will be possible and easy to practise râbita directly with him, and to receive fayd from the graves of Awliya and from their souls. A person who practises râbita with Rasûlullah and receives fayd from him loves him very much. Imâm-i Gazâlî ‘rahmatullâhi ’alaih’, at the end of his book **(Ayyuhal Walad),** says: “Every Muslim is in need of an education from a murshid. A murshid, by training him, saves him from bad habits. He supplants good habits in the place of bad ones. Education is similar to a farmer’s efforts to make the plantation on his land strong and improved by cleaning away harmful weeds. Allâhu ta’âlâ sent Prophets ‘’alaihim-us-salâm’ to show his creatures the correct path. He created murshids to represent the Prophets after their death. The signs of a murshid is as follows... .” The Arabic original of this book and its Turkish and French translations are published by Hakîkat Kitâbevi (bookstore). Since a Walî knows better and is strongly tied to Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’, he receives fayds from his blessed heart, and these fayds are directed towards the hearts of those adherent to that Walî. [Hearts receiving fayds become clean. They attain good morals.] Imâm-i Rabbânî ‘quddisa sirruh’, in his 260th letter says, “Fayds, nûrs, which are in the heart of a murshid, like sunlight, shine on everybody. They flow towards the hearts of those Muslims who love him and who adapt themselves to the Ahkâm-i-islâmiyya. They are unaware of the reception of these fayds. They don’t understand that their hearts are purified. Like a watermelon maturing under the light of the sun, they reach

maturity. The Ashâb-i kirâm ‘ridwânullâhi ta’âlâ ’alaihim ajma’în’ matured and attained perfection during the sohbats of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. The worst obstruction preventing Muslims from receiving fayd is being a bid’at holder.” In his 61st letter, he says: “The most harmful thing that destroys people’s willingness to attain Ma’rifat of Allâhu ta’âlâ is religious leaders who are ignorant and mendacious. Their books and words blacken the heart. Those who fall into their traps are similar to invalids going to a sham and ignorant doctor.” The most apparent distinction between a real Walî and a counterfeit shaikh is that a real Walî has wara’ and taqwâ. **(Taqwâ)** means believing in accordance with the Ahl-i sunnat i’tiqâd and abstaining from the harâms. Abstaining also from those things which are doubtful is called **(wara’).** Ahl-i sunnat savants were all owners of wara’ and taqwâ. In a hadîth-i sherîf, quoted in the one hundred and twelfth letter of the book **(Maktûbât)** by Muhammad Ma’thûm ‘rahmatullahi ’alaih’, it is declared: **“It is an act of worship to sit with an owner of wara’.”** Islamic savants wrote many books in which they explained things that cause kufr, those which are harâm and those which are doubtful. The book **(al-Kabâir)** by Ibni Nujaym-i Misrî is a famous book. Its Turkish translation was published in 1304 in Istanbul. In the book **Küfr ve Kebâir** (Disbelief and Grave Sins), written by Sayyid ’Abdulhakîm Arwâsî, three hundred and three grave sins and hundred and eleven acts of kufr are listed.

The religious knowledge conveyed by Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ falls into two categories: knowledge of the body and knowledge of the heart. It was his duty to teach his Ashâb the knowledge of the body, which included all the tenets of îmân and teachings pertaining to acts of worship that the heart has to believe and which have to be done and those which have to be practised with the body or avoided. He taught all of them personally and directly. The spiritual teachings that pertain to the heart and which are termed Ma’rifat and Tasawwuf, like the rays of the sun, emanated continuously from his blessed heart and spread out in all directions. Each Sahabî attained a certain portion of fayd coming [flowing] to his heart in proportion to his ability and talent. Because they had very strong affection for the Messenger of Allah, in no time they attained as much of the nûr radiated as their capacity allowed. And the nûrs which they

attained, in their turn, hastened the formation of ikhlâs in them and enhanced the already existing amount. Please re-read the final part of the forty-sixth chapter. Knowledge of the body has been learned from the four sources and has reached us through Fiqh books. Those who want to obey Rasûlullah must worship as taught in Fiqh books. The knowledge of the heart, which purifies the heart, the soul, and the nafs, has come to us by means of the hearts of the Awliyâ. Those who want to adapt themselves to Rasûlullah in the knowledge of the heart and soul, should stay near a Walî and acquire this knowledge from his heart. A Walî is a means, a path between the heart of a man and the blessed heart of Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. The knowledge of the heart is not obtained by reading books of Tasawwuf. The fountain and source of this knowledge is the hearts of 'ârifs. That this is the case is written also in the final part of the book entitled **Themerât-ul-fuâd**. Each Sahâbî, in turn, conveyed the knowledge of the body and of the heart which he had obtained from Rasûlullah to those who requested for it. Muslims coming afterwards took the knowledge of the body from books of Fiqh and the knowledge of the heart from the hearts of murshids. Those who say, "I will learn the knowledge of the body directly from Rasûlullah's utterances, that is, from the hadîth-i sherîfs," have fallen into the traps of the nafs and the devil as a result of misunderstanding the meanings of hadîth-i-sherîfs. Likewise, those who say, "I will receive the knowledge of the heart directly from the heart of Rasûlullah," have fallen into the traps of the nafs and the devil. It is necessary to obtain knowledge of the body from the words or books of the Ahl-i sunnat savants, and knowledge of the heart from the hearts of savants who are alive or from their souls if they are dead. The experts of this knowledge, that is, the murshids and Walîs all expressed the same fact. The hadîth-i sherîfs contained in the book **Kunûz-ud-deqâiq,** such as, **"A savant among his disciples is like a Prophet among his Ashâb"** and **"The superiority of a savant to his students is like the superiority of a Prophet to his ummat"** and **"Everything has a source. The source of taqwâ is the hearts of 'ârifs"** and **"To attend a class of Fiqh is better than worshipping for a year"** and **"Looking at the faces of savants is worshipping"** are proofs for the facts we have written above. Allâhu ta'âlâ has promised that the Islamic religion will survive till the end of the world. He created the Ottoman Empire for the protection of the

knowledge of the body and the Murshids for the perpetuation of the knowledge of the heart. The British State, Islam's bitterest enemy, annihilated these two guardians after striving for centuries. Allâhu ta'âlâ is creating new guardians and Islam is going along its way.

Let us mention also the fact that as each person has a different illness in his heart and soul, likewise everybody has a different property, a different tendency called "idiosyncracy: Uberempfindlickheit gegen bestimmte Reize." Rasûlullah has not only communicated the diseases of the heart and its treatment, but he has also given hundreds of thousands of different kinds of facts regarding individuals, families, societies, wars, and problems of inheritance, that is, all kinds of matters pertaining to this world and the next. It is next to impossible for us, ignorant people, who do not know our own illness or its medicine, to pick out the one which is suitable for us of these hadîths. It is stated in the fifty-fourth letter of the second volume: "Hadîths have been forgotten by now. Bid'ats are widespread. True and false books have been mixed with one another. Murshid-i kâmils, being specialists of the heart and the soul, have picked out from these hadîths the spiritual medicines which are suitable for the nature of each individual, for his special illness, and for the time's zulmat and fesâd. Rasûlullah, being the chief doctor, prepared hundreds of thousands of medicines for the world's pharmaceutical store. Awliyâ are like his assistant doctors who distribute these ready-made medicines in accordance with the illnesses of the patients. Since we do not know our own illness or understand its appropriate treatment, if we attempt to look for a medicine for ourselves among hundreds of thousands of hadîths, we may, having an allergy, suffer harm instead of getting better, thus having our nemesis for being ignorant. It is for this reason that it was stated in a hadîth: **"He who interprets the Qur'ân in accordance with his own understanding becomes a disbeliever."** Since lâ-madhhabîs and the like cannot understand this subtlety, they say, "Everybody should understand his faith by himself by reading the **Qur'ân** and hadîths. He should not read the books of the four Madhhabs." By saying so they prevent the books of the Ahl-i sunnat savants from being read. The Persian book **Radd-i Wahhâbî** gives excellent answers to these slanders of the lâ-madhhabîs. Also in the 97th letter of the second volume of

Maktûbât, Imâm-i Rabbânî Ahmad Fâruqî answers them.

As a final word, I would like to say that **Walî** means 'an Ahl-i sunnat scholar who has attained the love and the grace of Allâhu ta'âlâ; and **'The Ahl-i sunnat Madhhab'** means 'the way shown by **Qur'ân-al-kerîm** and hadîths.' The savants of the Ahl-i sunnat learned this way from the Ashâb-i kirâm. They respected not what they understood, but what they heard from the Ashâb-i kirâm. 'To dissent from the Ahl-i sunnat' means 'to dissent from the right way of the **Qur'ân** and hadîths.' Of these people, the ones who dissent from the Ahl-i sunnat and who misunderstand occult indications in the Qur'ân and in well-known hadîths, do not become kâfirs; they become holders of bid'at. They misguide unlearned people by passing their wrong and heretical interpretations of those indications as 'The way shown by the Qur'ân' and 'The way guided by the Sahâba'.

Attaining the grace and love of Allâhu ta'âlâ requires havig ikhlâs and a qalb-i selîm. Purification of the heart is possible only by believing Rasûlullah 'sall-Allâhu 'alaihi wa sallam', by loving and being adherent to him. To do this, the shortest and easiest way is to know a Walî and to establish râbita with him, that is, to become attached to him by heart, provided that we learn the i'tiqâd (creed) of Ahl-i sunnat, the Ahkâm-i-islâmiyya, and manners of Tasawwuf from his words and books. A Walî is understood to be a Walî from a document given to him by his master in a written form, and from the conformity of all his words and actions to the Ahkâm-i-islâmiyya In times when such a Walî can not be seen, a person who establishes râbita with any Walî will become his **Uwaysî.** In the 286th letter of Maktûbat, it is stated: "Someone who has failed to attend the sohbats of an 'ârif may enjoy the luck of receiving fayd from the souls of the great men (of Tasawwuf). Allâhu ta'âlâ makes their souls a means for the progress of such people 'Ârifs and Walîs continue to give fayd to those who desire it even after they die, since they attained the good news declared in the hadîth-i qudsî, which is quoted in the final page of the forty-sixth chapter. Please see the thirty-second chapter of the third fascicle of **Endless Bliss**, and also the two hundred and ninety-first letter of the first volume of Maktûbât. How to receive fayd from a Walî's soul is described in the thirty-fourth chapter of the second fascicle of **Endless Bliss**. Muhammad Ma'thûm Fârûqî 'rahmatullâhi 'alaih' writes as follows in the

hundred and forty-second letter of the third volume of his **Maktûbât**: “It is very good for you to come to the city of Serhend with the intention of making a visit to the qabr-i sherîf (honoured grave) of Imâm-i Rabbânî ‘quddisa sirruh’. You will obtain fayd and blessings here. You will profit from the lights and secrets coming from the source in Madîna-i Munawwara. Even though the darkness of kufr and wickedness in India blacken hearts and make souls sick; just as water in the darkness of the forest gives life to souls and cleans hearts, the city of Sarhand today is a place where fayds and lights, coming [through the blessed hearts of Awliyâ] from the source in Madîna-i munawwara, are emanating. You should not deem that place like the ones in India where there is kufr (disbelief) and oppression. This place is the door of [the way which leads someone to attain the grace of Allâhu ta’âlâ and whish is termed] Wilâyat. The lights and secrets coming from the blessed heart of Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ are now springing here. Those who want to attain the grace of Allâhu ta’âlâ will receive, at the rate of their love for him, fayd and blessings by believing and visiting his grave. Most people living close to this blessed place are deprived of this blessing because they do not believe its value and underestimate it. People who enter a room where there is musk will smell a nice perfume. Even if you put musk inside the nose of a man who has a cold, he will not sense its smell.” The book **(Tuhfat-ul-Ushshaq)** informs us that some things are written in the book **(Muzakkin-nufûs)** by Eshrefzâda ’Abdullah Rûmî. **Tuhfa** is appended to the book entitled **al-Munqidh**. While fayds and blessings flow abundantly in sohbats, the second method will yield them only in drops. But, only a single drop of it is more valuable and delicious than all earthly earnings. Visiting his grave will cause an increase in the number of drops, but falling into the traps of lâ-madhhabîs, heretics, impostors, and false shaikhs causes a full stoppage of the drops. Connection between hearts and souls results from believing, loving, and desiring.

If a Muslim attends the sohbat of a Walî, or establishes **(râbita)** with that Walî, that is, envisages his blessed figure and face with deep respect [before his heart’s vision], or if he learns his life and words and loves him, and weeps and thinks of him, fayd and ma’rifas in the heart of the Walî will flow into that Muslim’s heart. There are a lot of happy and lucky people who have matured in

this way, by râbita only, and have become Walîs. They have informed us in hundreds of books about the blessings and high degrees they attained by this way. Allâhu ta'âlâ's mercy and blessings in this respect will continue until doomsday.

When we say that we love someone, it is understood that we have a figurative affection for him. All Muslims, regardless of whether they are ignorant Muslims, bid'at holders, or pure and faithful Muslims, love Rasûlullah in this manner. Affection that much will suffice for being a Muslim. To attain love that will facilitate the reception of fayd, one must learn and love his words, actions, behaviour and morals. Someone is obeyed when he is loved in the full sense; he will be followed in every matter.

A person will forget everything else if the love he has is powerful. This type of forgetting is called **(Fanâ-i qalb).** He will even forget himself. The forgetting of the self is also called **(Fanâ-i nafs).** In **Makâtîb-i Sherîfa,** in the 90th letter, it is stated that "When Fanâ-i qalb is attained, the hâtira (thinking of creatures) will not stay in the heart. But they still stay in mind. When Fanâ-yi nafs is attained, they will leave mind, too. Only the ahl-i tasawwuf can understand this writing of ours. It is not learned by being educated in high schools or universities." So, when **Fanâ** is attained, that is, when an 'ârif is loved very much, fayd, lights, and sacred blessings, which are coming to that 'ârif from Rasûlullah, 'sall-Allâhu ta'âlâ 'alaihi wa sallam' flow toward the heart of these lovers and they attain real ikhlâs. Hence, they enjoy worshipping, and they obtain the grace of Allâhu ta'âlâ. After this stage, **"Fanâ-fir-Rasûl"** will be obtained; that is, by deeply loving Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', a person receives fayd directly from his blessed heart. In this case, he no longer needs a murshid (a spiritual guide).

The only way to attain happiness here and in the Hereafter is to be a Muslim. And being a Muslim requires believing the facts such as that Allâhu ta'âlâ exists and is One, that He sees and knows everything, that He is the maker [creator] of everything, that Muhammad ''alaihis-salâm' is the Prophet, that after death there will be everlasting blessings and a sweet life in a place called Jannat (Paradise) and an everlasting burning in a place called Jahannam (Hell), that Muslims will go to Jannat and non-Muslims, i.e. those who deny Islam after hearing about it, will burn eternally in Jahannam. More than ninety-per-cent of the world's population,

that is all Christians, all Jews, all politicians and statesmen in Europe and America, all scientists, commanders, brahmins, buddhists, fire-worshippers, and idolaters believe that we will rise after death and that there is everlasting torment in Hell.

We hear about some ignorant and idiotic people who are quite unaware of Islam’s beautiful ethical principles and human rights. They are wasting their lives at sports fields, beaches during the days and at places of amusement, indulging in luxuries, debaucheries and indecencies with girls and boys, or in music, gambling and alcohol, at nights. They are obtaining the money they need for their pleasures, completely disignoring the legitimacy of their earnings. With this eccentric, fraudulent and outrageous conduct of theirs, they harm not only themselves but also society, people, their lives and chastities. In their terminology irreligiousness and atheism are ‘progressive attitudes’ and ‘young people’s modernism’. They say that theirs is a way of life that a wise person would normally prefer. They boast about their behaviour and suppose that they are imitating Europeans and Americans by doing so. They stigmatize true and honest Muslims, who possess faith, belief and pure morals and who observe others’ rights, as bigots and fanatics. Thus they lull themselves into a false sense of self-complacency. Are all those Europeans and Americans unwise to be devoted to their religious beliefs and is being wise a characteristic peculiar to these people alone? They do not realize that they are heading for damnation and inuring themselves to a habitude that will eventually offer them everlasting torment in return for a few years’ dissipation. Nor do they seem to take a lesson from history. Those who fall into their traps are only pitiable.

People who have never heard of Islam will not go to Hell. Since they are not Muslims, they will not go to Paradise, either. They will cease to exist after the Day of Judgment, as will be the case with animals. A sound person, after learning science, biology, and astronomy, should study the religions and should select the Islamic religion, which corresponds with logic and science. Someone who fails to do so should still immediately become a Muslim as a result of fearing and trembling from the danger of being eternally burned in Hell, which is believed everywhere on the earth. If he still denies, then he does not follow logic.

In short, the source and even the best of pleasures here and in

the Hereafter is to attain love and the grace of Allâhu ta'âlâ. To be close to Allâhu ta'âlâ means to attain His love. One's spiritual closeness to Allâhu ta'âlâ means to attain His love. He who has attained this happiness is called **Walî** or **'Ârif.** It is necessary to perform the fards to become a Walî. The fards entail holding a belief compatible with the faith taught by the Ahl as-Sunna savants, avoiding the harâms, performing the worships that are fard to do, and having love for the Muslims who are sâlih (one who is on the right path). It will not be useful, that is, there will be no rewards (thawâbs) for the worships performed without ikhlâs. Ikhlâs means to act only for the sake of Allâhu ta'âlâ, that is, in such a way that you will forget everything. Ikhlâs is obtained automatically by having love for nothing but Allâhu ta'âlâ. The case of having love only for Him in one's heart is called **tasfiya** (purification in the heart), **itmi'nân** (ease of heart), or **Fanâ-fillâh.** The twenty-eighth âyat of Sûra Ra'd declares that it is possible for the heart to have itmi'nân only by dhikr (remembering Allâhu ta'âlâ) and by pondering over His greatness and blessings. Performing dhikr is done by repeating the name of Allâhu ta'âlâ or by seeing someone who is a Walî. If you cannot find a Walî, you can make râbita to a Walî whom you have heard of before. It is stated in a hadîth-i sherîf: **"When they are seen, Allâhu ta'âlâ will be remembered."** In other words, seeing a Walî is dhikr of Allâhu ta'âlâ. This is one of the hadîth-i sherîfs quoted in **Irshâd-ut-tâlibîn,** in **Ibni Mâja,** in **Edhkâr,** in **Râbita-i sherîfa** of 'Abdulhâkîm Efendi, and in the eleventh letter of Dost Muhammad Kendihârı. Râbita does not necessarily have to be made to the exact figure of a Walî.

When a person sees a murshid or reads his books, he will love him as he loves himself, for the murshid is the person who has taught him Islam correctly, who has saved him from worldly disasters and perdition in the Hereafter, and who has guided him to everlasting felicity. When he sees him or, if he cannot see him, thinks of him lovingly, the fayds coming to the murshid from Rasûlullah will flow into his heart, too. It is stated in the seventy-fourth page of **Maqâmât-i-Mazhâriyya:** "As Mukarram Khân was dying, they put Ubaydullâh-i-Ahrâr's skullcap on his head. 'Take it off! Fetch my murshid's headgear, instead. For he is the person who caused me to attain happinesses,' he said." The figure with which Râbita is made does not necessarily have to be exactly the

murshid himself. If a person closes his eyes and makes râbita to the same image for five to ten minutes in the morning and in the evening every day, after a while the Walî's soul will appear in the same image and will begin to talk like in a dream, and will do him favours. As is understood from the hadîth-i-qudsî we have quoted in the thirty-fourth chapter of the second fascicle of **Endless Bliss**, if a Muslim mentions the name of a Walî whom he knows and loves upon attending his sohbats or reading his books and calls on him imploringly, Allâhu ta'âlâ will make that Walî hear him, even if the Walî is absent or dead. The Walî will come and help him. If a Walî wishes to know about something that has happened before or which will happen later, Allâhu ta'âlâ will make him know about it. Such favours and gifts which Allâhu ta'âlâ bestows upon Walîs are called **karâmat.** Bedr-ad-dîn Serhendî writes in his book **Hadarat-ul-quds** that he has seen and heard of thousands of Imâm-i-Rabbânî's karâmats and relates more than a hundred of them. When the heart becomes fânî, that is, when (it attains a grade where) it remembers nothing, the brain, mind, memory, does not necessarily become oblivious of worldly matters. The heart, when it becomes fânî, still lets all the limbs, including the brain, mind, and memory, carry on all sorts of worldly activities, and a person in this state, like other people, goes on working for his worldly needs. He does all his human tasks and favours with the intention of obtaining the grace of Allâhu ta'âlâ. Whatever he does becomes dhikr. See the final part of the thirty-fourth chapter of the second fascicle of **Endless Bliss**! It fulfills all its human tasks and favours with the intention of obtaining the consent of Allâhu ta'âlâ. Whatever it does becomes dhikr. See the final part of the forty-sixth chapter of the current fascicle!

ALLAH EXISTS

Shaikh Muhammad Rebhâmî, one of the renowned Islamic scholars, relates in the fifteenth page of his book entitled **Riyâd-un-nâsikhîn**, borrowing from the book entitled **Zâd-ul-muqwîn**: The Byzantine Kaiser sent an envoy to Me'mûn bin Hârûn, the seventh Abbasid Khalîfa. An awesome and arrogant man was with the envoy. The envoy said to the Khalîfa, "This man is an irreligious unbeliever. He does not believe in a creator. Byzantine priests failed to answer him. If the Islamic scholars manage to silence him, they will make millions of Christians and Muslims happy." The scholars of Baghdâd said that there was only one scholar to answer that man, and he was Ahmad Nishâpûrî. The Khalîfa decided on a certain hour of a certain day and ordered all the scholars to convene at the palace. Nishâpûrî was rather late for the session, so he offered the following apology: "I saw something astonishing and quite unusual on my way. Watching it made me late. As I was waiting for the ship at the shore of the Tigris River, a huge tree came out of the earth. Then it fell down and broke into pieces, which presently turned into planks of wood. Then the planks came together to make a ship. Without a captain the ship began to sail." When the Byzantine unbeliever heard these words he sprang to his feet and said, "This man must be crazy. Are those things ever possible? He who says so is a liar. One must be without a brain to believe him." Nishâpûrî interrupted him and said, "When these things cannot take place on their own, how can so many astonishing things on the earth come into being on their own? Mustn't a person be even more idiotic and more lowly to deny the creator of all these things?" Thereupon the unbeliever said, "Now I realize and believe that the entire existence has a creator." Expressing the statement LÂ ILÂHA IL-L-ALLAH, he became a Muslim. It is narrated that a similar event took place during the time of Imâm Ghazâlî. Khalîfa Me'mûn passed away in the hijrî year 218.

PURITY of HEART

An important note: Man has two kinds of heart. One of them is piece of flesh in his chest, which also we call 'heart'. The other one is a force placed in that piece of flesh. Whenever we say, "heart," we will mean the latter. Belief and unbelief, love and hostility all take place in this second heart. Man's limbs are under the command of this heart. An owner of a pure heart will follow reason and will always do useful things. A person with an unhealthy and wicked heart will follow the nafs and will always do whatsoever is harmful. Acts of worship performed with ikhlâs, and performing namâz, particularly, will purify the heart. Allâhu ta'âlâ has prohibited things that are deleterious to the heart and make it unhealthy, (that is, He has made them harâm.) Sinning is deleterious to the heart. The illness incurred by sinning will be light or heavy, depending on the gravity of the sin committed. When the heart becomes ill, worship will feel difficult. Primary medicine for an illness of heart is tawba and istighfâr. Acceptability of a tawba made requires ceasing from sinning and doing acts of worship. Performing namâz is the most useful act of worship for the acceptability of tawba, which in turn is a medicine for a heart illness. It is very easy to perform namâz once daily. To perform namâz five times daily will feel difficult to people whose hearts are unhealthy. On the other hand, if namâz is performed frequently, love of Allah will blossom in the heart. In process of time love of Allah will fill the entire heart. Once love of Allah has settled in the heart, the greatest fortune has been attained. [Love of Allah will leave the hearts of people who are preoccupied with worldly activities and whose concern is how to obtain the transient blessings and pleasures of this world. The most effective medicine to heal a person of this illness is to repeat the Kalima-i-tawhîd. Therefore, Allâhu ta'âlâ, owing to His infinite Mercy, has commanded to perform namâz five times, and not only once, daily. This command of Allâhu ta'âlâ is intended not to cause trouble for men, but to heal them of their heart illness.]

Namâz is the pillar of Islam, performing it will strengthen one's faith. If a person does not perform namâz, he will be a person without faith.

During the Ottoman times, young people would gather around a Walî in order to learn their faith and patriotism. Paths guided by great scholars were called **tarîqa(t)**. Tarîqats spread far and near.

Number of Muslims and that of young people learning patriotism increased. When freemasons who had obtained government positions saw this state of affairs, they helped irreligious and ignoble people to infiltrate the tarîqat organizations. As the number of true Muslims decreased and dwindled, the blessed organizations remained in the hands of irreligious and immoral people.

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